Ranyard, Ellen Henrietta White,
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STONES CRYING OUT,

AND

Rock-Witness to the Narratives of the Bible

CONCERNING THE

TIMES OF THE JEWS.

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THE EVIDENCE OF THE LAST TWENTY YEARS, COLLECTED BY

L. N. R.,

Author of "The Book and its Story," and "The Missing Link."

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"I tell you that, if these should hold their peace, the STONES would immediately cry out."—*Luke* xix. 40.

"For the STONE shall cry out of the wall, and the beam out of the timber shall answer it."—*Hab.* ii. 11.

"A time to gather STONES together."—*Eccles.* iii. 5.

"Why, seeing TIMES are not hidden from the ALMIGHTY, do they that know Him not see His days?"—*Job* xxiv. 1.

New York:

E. P. DUTTON & CO.,

PUBLISHERS, BOOKSELLERS, AND IMPORTERS,

39, WEST TWENTY-THIRD STREET.

1883.

Stones Crying Out

BY

J. N. R.

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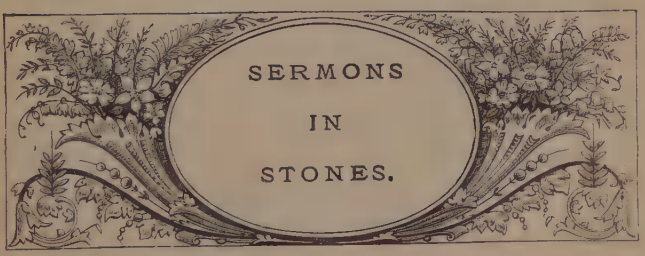

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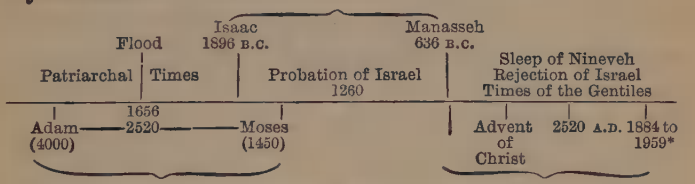
STONES CRYING OUT.

AN INTRODUCTORY CHAPTER.

THE Book we wish to introduce to our readers has a very definite purpose, and that is to illustrate the HISTORY OF ISRAEL, and their fathers the *Patriarchs*, by certain ancient Stone Monuments witnessing to the inspired records concerning this nation.

It is the life of the Hebrew that threads all history. For him old Nineveh rises from her tomb, as, for her idolatrous corruption of God's truth, and her many cruelties to the chosen race, she had been buried for five-and-twenty centuries. For Israel and her prophet Moses' sake the rocks of Sinai, peradventure, have been keeping their dark sayings unread until this era; and they are surely among the most interesting of unsettled mysteries.



The above line of Bible Chronology presents, as will at once be seen, *two* periods of about five-and-twenty centuries each, at the beginning and end of our world's week of time; beyond which, we are led to assume, there is a millennial Sabbath yet to come.

* See Appendix No. VII.

Between these periods we remark *another* of exactly half their length, viz., that included between the choice of Israel in Isaac and the rejection of the same nation under Manasseh. From Adam to Moses (the chronicler, by God's inspiration, of Patriarchal History) there are five-and-twenty centuries, or the prophetic seven times.*

From Isaac to Manasseh there are twelve and a half centuries, or "time times and a-half"; and from the casting-off of Israel—the times of the Gentiles—another seven times, commencing 636 B.C., have again run through five-and-twenty centuries, of which period those now living have nearly seen the end in earth's great Babylonian, Persian, Grecian, and Roman Empires, which are to be followed, according to the prophet Daniel, by the kingdom of the saints of the Most High—by the dominion and glory of the Ancient of Days; when all people, nations, and languages shall serve Him, and a dominion shall be set up that shall never be destroyed.

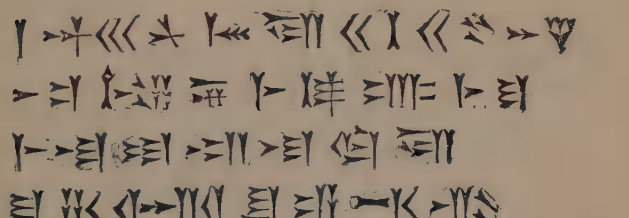
Having established these three simple divisions of past time, we have asked those who wish to understand the Bible to look down upon the world around from *four* mountain centres. From Ararat, on patriarchal life; from Serbal, and Gerizim, and Zion, on the Hebrew nation.

From the brow of hoary Ararat we survey the world's first centre after the flood, and look down upon the cradle of nations in the land of Chaldea; and, marvellous to

* A time in the Book of Daniel and in the Revelation signifies as many years as there were days in the Hebrew year, viz., 360. — Gaussen's "Daniel." See also Smith's "Dictionary of the Bible," art. *Year*. Three times and a-half 360 are 1,260, and double this number is seven times, or 2,520.

relate, disinterred from their sleep in the sands of the desert—their sleep of five-and-twenty centuries—conveyed intact of late to London and to Paris, we receive from these ancient plains the sculptures of the Chaldean kings, which are truly "Stones Crying Out" concerning the times of Abraham and Terah, and concerning all those kings of Nineveh who, of old, led Israel into captivity.

The main design of this volume is to lead the reader through the Nineveh sculptures in the British Museum with an English Bible in his hand, and to examine the Stones *as pictures illustrative of the Bible*, before he devotes his attention to man's readings of the writings of the heathen by their side—the correctness of which might in many ways be disputed. To readers at a distance from London, the numerous illustrations may serve as a help in the examination of the subject. We here give a specimen of the arrow-headed or cuneiform characters, which expressed the thoughts of the old Chaldeans, Assyrians, and Persians, ere the commencement of profane history, and which only fell into gradual disuse after the time of Alexander's conquests, about 330 B.C.



ARROW-HEADED CHARACTERS.

Devoted decipherers of these characters still pursue

their researches, in the firm belief that while much uncertainty attends them, they have in the main succeeded; and they declare that "there ought no longer to be any doubt in the minds of the most sceptical: *that the people, the names, and the events,* recorded in the Bible, *are the same* with those of which *they* read on Assyrian tablets and cylinders." Sir H. Rawlinson, in all good faith, points out the high satisfaction of being able—from a source of quite unimpeachable integrity, inasmuch as it proceeds rather from the *enemies* of the Jews than from their *friends*—to verify many of the most important historical statements which occur in the Old Testament.

This is especially an age of doubt. There are doubters of these readings of the arrow-heads—some who doubt seriously and some who doubt flippantly, whether the true light upon them has yet been rekindled; and probably their interpreters will comfort themselves that "nothing is ever really believed until it is doubted." Meanwhile there have arisen not only those who would puff out the precious flicker of the small antique lamp of Mesopotamian tombs, but those who would venture to dim the Divine light of that LAMP OF GOD—His own inspired Word, given first to the Jews and then to the Gentiles, wherewith to explore the Past, the Present, and the Future.

In the unshaken trust that *to "withstand Moses,"* as is often now attempted, *must* be to "resist the truth," even as Jannes and Jambres did of old (2 Tim. iii. 8), and that it will of a surety be manifested "folly unto all men, as theirs also was," we afresh resolve to ask our readers to return with us to the—

and to examine carefully that age of the world in which Moses lived, and his relation to it, before the Bible began to be written. According to the Hebrew Chronology, the Times before the flood, or 1,656 years, were but two centuries short of the period—which seems to modern eyes so long—*of our own era*, counting from the birth of our Saviour. Yet this long time was spanned by only two human lives. Adam lived 243 years with Methuselah, and all the incidents of Eden must have been communicated to the Ark family by him who had dwelt on earth for more than two centuries with the father of men.

The chosen son of Noah, Shem, lived on to see Isaac, the chosen seed of Abraham, grow up to half-a-century old; and thus Isaac may have seen *him* who had seen the friend of Adam. Isaac lived on to the thirty-fourth year of his grandson Levi; and Levi's own daughter, Jochebed, was the mother of Moses: by only *seven* links of oral tradition, therefore, are these five-and-twenty centuries spanned.

It is surely impossible to study the Bible without observing the importance historically attached to the number *seven* in the history of Israel; and we have observed that the Patriarch Eber has never been enough considered in patriarchal story. He is the longest liver of those born after the flood, survives his great-grandfather, Shem, by thirty-one years, and is really the ancestor of *both* the Arabs and the Hebrews.

Eber stands out in the new world as seventh from

Enoch, who it is said was "seventh from Adam," and sees Isaac born—"the child of promise"—the seventh from himself. His own son Peleg stands midway between Noah and Abraham. In the days of Peleg came "division," in the days of Abraham, "choice." *Eber sees both;* and it is likely that Eber must have spoken and written the primitive Ark language. He sees the birth of the three ancestors of the "mingled people that dwell in the desert," the first of these being his own son Joktan, and is found on the earth ninety-three years with Ishmael, and nineteen with Esau.

We can distinctly trace how, beside all the long lines of earth's history, runs the *Arabian thread.* The Arabs have withstood the armies of all ages, and to this day have defied alike the Roman eagle and the Turkish crescent, while, strange to say, the posterity of Isaac have been obliged to bow to the yoke of both.

THE UNCHOSEN SONS.

The reader is especially invited in this book to contemplate the history of the *unchosen* sons of Shem and Abraham; those Fathers, chosen of the Lord, had each one *chosen* son, Arphaxad and Isaac. In Shem's case, Elam, Assur, Lud, and Aram, were left; in Abraham's case, Ishmael and all the sons of Keturah, the second wife, and even other sons of his other wives, were "sent away, while he yet lived, from Isaac his son unto the east country" (Gen. xxv. 6), whence we hear of their coming against Israel, in Judges vi. 3, with the Midianites and Amalekites, "like grasshoppers for multitude."

The tide of time has floated many of these names out

of the list of living nations, but Elam and Aram still survive under the modern appellations of Persia and Syria, while the "mingled people," the sons of Ishmael and Esau (mingled with the race of Joktan), have been Lords of the Desert from of old till now; and it is very remarkable, that if we ask what languages the men of Persia, Syria, and Arabia still speak, one word will answer the question. They all speak ARABIC, *not the arrow-headed* language of ancient Persia and Assyria—not the old Himyaritic tongue of Eber, or of the Queen of Sheba, but a modern form of the latter, expressed by quite different signs, into which all the dialects of Arabia were resolved, through the preparation by Mohammed of one book—the Koran—which has for the last *twelve centuries and a-half* of our Times of the Gentiles held sway over them all; for this book and this tongue have spread largely into Tartary, India, China, over half of Africa, round the sea-coasts of the Mediterranean, and also to Turkey. The modern Arabic language and the Mohammedan religion have everywhere gone together; the Semitic language for the *unchosen* sons of Shem, strange missionaries of a false book to Mongolian, Turanian, and Moorish races, many of whom have only in the last few years been permitted by their rulers to cast their eyes on the true Word of God, which the fabulous Koran has kept back from every Arabic-speaking nation for all the latter half of the Times of the Gentiles.

The history of "the outcasts of Elam" (Persia), whether Parsees or Gipsies, is profoundly interesting, and the coming up of the Nineveh pictures of Assyrian

conquests over the Susians or Elamites has led us to retrace it.

Now, we must remember, Elam and Aram, and the chosen son, Arphaxad, too, as well as Misraim or Menes, Egypt's first historic king, were all uncles to Nimrod, the "mighty hunter before the Lord"; so also was ASSHUR, who, in that very early generation, "went forth and builded Nineveh, and Calah, and Resen," probably of as vast an antiquity as the early cities of Egypt.* The race of Asshur, *i.e.*, the Assyrians, are always allowed to have been Semites—not the chosen seed, but still Shem's seed; not the Isaac but the Ishmael of early nations.

It is Asshur's great city Nineveh that the Bible welcomes as its witness. In these latter days Jehovah has bidden her throw off her shroud of sand and ruin, and stand like a pale, grim spectre in the midst of London and Paris. She holds in her hand the Old Stone Books of which the Master now "has need." His prophet Moses is withstood, and the generation to which He said that Nineveh should arise in the judgment as their only sign—the Jews—do still abide with the vail upon their hearts. St. Paul describes them in his Epistles to the Corinthians—

"Until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even to this day, when Moses is read, the vail is upon their heart. Nevertheless when it (thine heart) shall turn to the Lord, the vail shall be taken away."—2 COR. iii. 14, 15.

The destruction of Nineveh took place between the time of the prophets Zephaniah and Ezekiel, about

* Sir Henry Rawlinson maintains that Nimroud is Calah, for that is the name stamped on many of its bricks brought by his recent researches to the light of day.

606 B.C.; the city never rose again from its ruins. Cyaxares razed the walls and delivered the whole city to the flames, after a sudden rise of the Tigris had given his troops admittance, and so was fulfilled the prophecy of Nahum—

"The gates of the rivers shall be opened, and the palace shall be dissolved."—NAH. ii. 6.

"The gates of thy land shall be set wide open to thine enemies: the fire shall devour thy bars."—NAH. iii. 13.

All the royal palaces of that region show certain traces of having been destroyed by fire. Calcined alabaster, masses of charred wood, colossal statues split through with the heat; all went down together into ruins and heaps to be forgotten for twice twelve hundred years. These were sand-swept and grass-grown for age after age, and so preserved to come up as a sign from heaven to us who live in the nineteenth century after Christ.

A score of years have passed since these massive Assyrian winged lions were floated over the ocean into England's keeping, and forsook their ancient sites by the Tigris' side where they had watched for long ages in darkness over the ruins of the empires which they had seemed once to guard in their glory. They have seen fulfilled all the "burden of Nineveh."

Out of the house of her gods is cut off the "graven image and the molten image," for the Lord said—

"I will make thy grave; for thou art vile."—NAH. i. 14.

"Thou shalt be hid."—NAH. iii. 11.

But they had yet to come forth and prove the truth of another threatening—

"I am against thee, saith the Lord of hosts, and I will show the nations and the kingdoms thy shame. I will set thee as a gazing-stock."

And to confirm another prophecy—

"This generation seeketh after a sign, and there shall no sign be given it, but the sign of the prophet Jonas."

And to bring a fact to confound unbelievers—THE FACT that JUDAH has rejected for nearly nineteen centuries—

"BEHOLD! A GREATER THAN JONAS IS HERE!"

Alas! the Nineveh sculptures are come forth to the light of day to find that God's Israel still reposes in the cemetery of unbelief—a "veiled" figure, with Moses sitting at her head. It is as though that son of Abraham, Dives, had at last prevailed that one should go unto his brethren to testify unto them from his place of torment. Is Abraham's prophecy yet to be fulfilled?—

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—LUKE xvi. 31.

LET THE JEWS remark the details of these sculptures.

The most important of the uprisen relics are Cherubic. They express the Assyrian ideas that must have come from the plain of Shinar, and even from the far-off and closed door of Eden. It was *there* that the Lord first placed Cherubim and the flaming sword which turned every way to keep the way of the Tree of Life, and it was from a certain "Presence of the Lord" in that locality that Cain "went out." This "Presence," as we afterwards learn, dwelt for Israel, in the days of Moses, "between the Cherubim," over the ark; and Ezekiel and Daniel throw light on the mysterious subject, of which Berosus the Chaldean, and Herodotus the Greek historian, know nothing. No reader of the Bible will approach the man-lions without thinking of Ezekiel's symbols "living creatures"—

"Which had the likeness of a man . . . and their feet were straight feet, the sole of their feet was like the sole of a calf's foot . . . and they had hands of a man under their wings. . . . They four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. . . . And their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies."—EZEK. i.

The *heathen* rendering of the INSPIRED idea is of course not perfect, but it is manifest whence it came; and it also recalls to us what Ezekiel saw in vision by the River Chebar, as recorded in his tenth chapter. The HEAVENLY Cherubim lifting up their wings to mount up from the earth, when the visible

"Glory of the Lord departed from off the threshold of the house of the Lord, and stood over the cherubims,"

forsaking Solomon's temple for ever, some half-dozen years before its destruction by Nebuchadnezzar.

Then if we refer to Daniel we find the description of his first symbolic living creature of Babylon, which succeeded Assyria—an actual sketch of these man-lions—

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man."—DAN. vii. 4.

The eagle-headed winged figure called Nisroch, with its human body, is also partially Cherubic, as it often guards the only symbols *worshipped* in the North-west Palace, the "Asshur" and the "Asshayrah," the Assyrian emblem of the Divine Presence, and of the Tree of Life (see pages 301 and 326).

In the Scriptures the Cherubim represent attendants on the PRESENCE of God. In Assyria these symbolic forms accompanied what *they* worshipped in lieu of that Presence.

God's prophets must have seen all forms, major and

minor, by which the heathen had become "vain in their imaginations"; but how preposterous is the idea that these prophets borrowed the figures of inspiration from idolaters!

St. Paul, who never saw these heathen Cherubim—for they had long lain buried, in his day, beneath the Arab villages—says of their sculptors—

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Rom. i. 22, 23.

Besides the light upon Cherubic forms, it is certain that the Word of God, the oldest and truest book in the world, throws a clearer gleam on the battle-fields and hunting-grounds of Assyria than all the life-like productions of Grecian art, or the massive antiquities of Egypt; and in directing popular attention to these allusions, we do not merely point to the fierce, coarse conquerors of a former age. They are mighty hunters "before the Lord."

It is from the ancient relation of Assyria to Israel, and from her drawing the Chosen People into her habits and her idolatries, that these relics deserve such earnest study; and it is possible to become so familiar with these monarchs, in their stiff grand robes and fringes, as to forget the first impression they made upon us, which most people will confess to have been disappointing, because the estimate of their value was so very vague.

We require a full acquaintance with the facts recorded by Moses and Joshua, with Ezekiel's symbols, and Daniel's heavenly visions, and Isaiah's history and prophecy; we must have in our minds a clear summary

of the succession of the Hebrew kings, and have well digested what Nahum said should happen, ere we can enter into our inheritance of teaching from these Stones of Chaldea at the end of thousands of years.

By Mr. Layard's researches in the Nimroud Mound, we fortunately find represented *all the ages* of the Assyrian Empire; and one of his excavations, the North-west Palace, is singled out as *by far the oldest,* and as reproducing forms which, if the suggestions of Mr. Ferguson are correct, must concern the times of the book of Judges in the Bible history; how early or how late in these times cannot be definitely settled—but the before-named symbol on these walls, the winged "PRESENCE" over a "Sacred Tree," it has been often observed, *is not found in any other palace than this oldest one,* and therefore peculiarly distinguishes it. Sir Henry Rawlinson and his brother speak of it as the symbol of the earliest and tutelar Deity of the country, ASSHUR, whose worship was so universal that he had no shrine or temple of his own. They admit that this symbol of "the Presence" became sacred to the Kings, and to them only; that it attends them both in judgment and in battle; but yet they do not seem to have attached to it any particular importance.

Other writers are not of this mind. Mr. Layard, in his earlier work, conjectures that it is the emblem for Baal, familiar to us as named in Scripture. Of Baal we hear as in conjunction with Ashtaroth; and as this symbol and the sacred tree are confessedly the only objects of worship in the earliest Assyrian palace, we have ventured to bring forward the opinion of many

careful observers, among others of Mr. Ferguson and Dr. Margoliouth, that *these are the objects* which the Israelites are so frequently accused of worshipping under the name of Baalim and Asshayrah, or "Baalim and the groves." The sun images that were on high, which Josiah cut down, see 2 Chron. xxxiv. 4 (margin), and the graven image of the grove, which Manasseh set up in the courts of the house of the Lord (2 Kings xxi. 7), seem to describe as plainly as words can, the forms of which representations are given in this volume. It is this ASSHAYRAH that has, if rightly discerned, such a mighty voice to Israel. If God cast them off, as He says, in the time of Manasseh, for their determined worship of Baalim and the groves, how wonderful that He brings up this emblem from its prison in the earth to the sight of their eyes in London, at—according to our human reckoning—the approaching close of their "seven times" of sorrow! Have the Jews examined these relics? Do they know what they mean, and what message they bring to *them?* Let them see whether this *is* or *is not* "the accursed thing of Achan," and, taking their own Old Testament in their hand, let them look, as we have tried to help them to do, at the "great eagle, long-winged and full of feathers," and "at the Assyrian, the rod of God's anger," and let them speak one with another of the "law, the psalm, the proverb, the parable, the story"—for which the *Saturday Review* says it is weary of waiting from these STONES—but which THE JEWS are the people who, of all others, ought to be able to bring forth to us.

We would also ask them to pause under the shadow of

the bull and the lion at the end of the first Nineveh gallery in the British Museum, and, ere they mark the relics of the Central Palace, to let pass in rapid review before their minds the rise of their kingdom under Saul, David, and Solomon: Jerusalem as she was and Jerusalem as she is. Their own mountain centre—

MOUNT ZION,

will then arise before their memory, and by the light of the "black obelisk" they will go on to observe, not only their RISE, but their FALL. *They* can tell us what records they have of their ordained costume, and *they* at least will not enter the gallery of Kouyunjik, and gaze on the relics of Sennacherib, in that and the Subterranean Chamber, without the book of their prophet Isaiah—to weep over their ancients, "their captains, their judges, their cunning artificers, and their eloquent orators," bowing down at the bidding of the Assyrian scorner. *He* has not told on his tables how the Lord smote 185,000 of his haughty warriors for Judah's sake; but Israel knows that he went home to Nineveh discomfited and shorn by her Divine Defender (2 Kings xix. 36); and Mr. Layard, in his second work, mentions four majestic and unfinished human-headed bulls (as excavated at Kouyunjik in Sennacherib's Palace), still entire, though cracked and injured by fire. More knowledge of art was shown in the patterns of their limbs and muscles than in any other sculptures of the period. *None of the details, however, were put in, and parts of the figures were but roughly outlined.* They resembled the Khorsabad bulls now in the hall of the British

Museum, but far exceeded them in beauty and grandeur. "I did not remove them," says Mr. Layard.* "They stood as if the sculptors had been interrupted by some public calamity, and had left their work incomplete. Perhaps," he adds, "the murder of Sennacherib by his sons, as he worshipped in the house of Nisroch, his god, put a sudden stop to the great undertakings he had commenced in the beginning of his reign."

THE PROBATION ERA OF THE CHOSEN NATION.

It was impossible to observe the *two* periods of five-and-twenty centuries,—the sleep of Nineveh comprehending, as it did, no other than "THE TIMES OF THE GENTILES,"—without inquiry as to the length of the TIMES OF ISRAEL. These must have *begun* when Isaac, the child of promise, was born.†

The Bible marks an era when God said *as certainly* that He would "cast this people out of His sight, and let them go forth," as He had said to Abraham that He would choose them, and give them the land of Canaan; and He fixes the date of His Divine resolve from the time and sins of Manasseh, though it is recorded by the prophet Jeremiah at a somewhat later era (Jer. xv. 1, 4).

That the Jews stood rejected in the mind of God, according to the *thrice-repeated forewarning* delivered by Moses in Leviticus (chap. xxvi. 18, 24, 28)—to be fulfilled upon them if they should not hearken to the law,—seems proved in the days of King JOSIAH, and

* See "Nineveh and Babylon," p. 120.

† "In Isaac shall thy seed be called."

nearly half a century before the destruction of their city, 586 B.C. The proof consists in the declaration of the prophetess HULDAH to the messengers sent by Josiah (2 Kings xxii. 15), that the word had gone forth against Jerusalem, that it should become "a desolation and a curse," but that he, Josiah, should not see the evil. Consult also Josephus, Antiq., b. x., ch. iv.

That this rejection of the Jews is *not final*, but for a definite period, we may assume as generally acknowledged by students of the Word of God, without entering into controversy.

The punishment of the chosen people has been "double," *i.e.*, double the length of their trial or probation era (see Isa. xl. 2, and Jer. xvi. 16–18).

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

"For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things."

According to Hebrew reckoning, the dates of Jewish history are found comprised in three numbers: in the 430 years from the call of Abraham in Canaan, to the end of the bondage in Egypt (see Gal. iii. 16); and in the 480 years intervening between the Exodus and the building of Solomon's temple (see 1 Kings vi. 1); and in the 350 years of the subsequent Hebrew kingdom, ending in the days of Manasseh, at a point between the first deportation of the Ten Tribes by Shalmaneser, and the carrying captive of the Two to Babylon by Nebuchadnezzar. To

each of these eras Stones cry out in testimony, and though they bear inscriptions in dead languages, they are accompanied by sculptures so living that when we merely think whence we have obtained them—*they* do not wait, they "cry" to us to believe the Word of the Lord.

WILL JUDAH LISTEN NOW, OR WILL SHE STILL FORBEAR? Are her seven times of punishment passing over her in vain? Or, blinded still, does she await their full and bitter completion?

Has it struck her that she *did* inhabit her *land*, though she lost her kingdom from her entrance under Joshua, 1450 B.C., to the second destruction of Jerusalem, 70 A.D.? For 1520 years, though scattered and peeled, she had a tabernacle or a temple there. She only needs the millennial thousand years foretold in our New Testament to complete her "seven times," or 2,520 years of earthly heritage, until she, and all whom she will then have led to the feet of the Saviour and the King she once despised, shall be absorbed into the New Jerusalem which is on high.

There was a temple of the Jews in Jerusalem awaiting its destruction by the Roman Emperor Titus, A.D. 70, which had never been glorified, as was Solomon's temple, by the visible radiance of the Shechinah, but in which was manifested the mortal presence of Him who was Himself the Temple of the Godhead bodily. As an infant, as a thoughtful youth, and as a man with authority to cleanse its courts of those which defiled them, was Christ seen in the temple of Herod; and within those courts did He point the unbelieving Jews

to what the typical temple had only foreshadowed (see St. John ii. 21). He spake of the temple of His body, which, if they destroyed, He would raise up again in three days. There never existed on earth such a perfect Temple of the Holy Ghost as was found in the body of Our Lord Jesus; and now to that Eternal Temple—of the crucified and risen body of the Redeemer of the world—may Jew and Gentile turn together, as the Jew once turned to the temple of Jerusalem, from every land of his exile!

THE MESSAGE OF NINEVEH TO THE GENTILES.

The message of the Stones of Nineveh to the Jews, as we have seen, concerns the LORD JESUS CHRIST.

But what is it they say to THE GENTILES?

It was declared of that Saviour whom Judah has hitherto rejected, that "in His name shall the Gentiles trust;" and we hear explicitly of "Times of the Gentiles," and that Jerusalem shall be trodden down of the Gentiles until these "Times are fulfilled."

If OUR Times began with the BURIAL of NINEVEH and Divine rejection of the Jews till they should have suffered "double" for all their sins, and if their promised sign appears, what may be inferred of our Era? In what state is the Gentile world? Is it sitting at the feet of the Christ whom Judah refused? or is it not rather become the temper of the age to seek to overturn and doubt His Word, which these Stone books are come forth to verify?

"When the Son of Man cometh, shall He find faith on the earth?"

was the question asked by the very Son of Man Himself.

The more the conquests of Sennacherib are studied on the walls of the British Museum, the more it will be perceived that the punishment of the Jews is written there for the eye of the Common People; but still the Book says of Judah—

"Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

"He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."—MIC. vii. 8, 19, 20.

And to this Paul adds—

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"—ROM. xi. 12.

And David declares—

"When the Lord shall build up ZION, He shall appear in His glory."—Ps. cii. 16.

The prophet Isaiah tells us that the abundant access of the Gentiles does not come in till the Lord is risen upon Zion—

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—ISA. lx. 2, 3.

We merely venture to put it as a query:—Notwithstanding all the advances of science, notwithstanding all the circulation of the Scriptures during the last half-century, notwithstanding the advance of education, *what is the mental state of the masses of the people?* Is it light, or darkness? Ah, even in favoured England! Is the Bible understood by the working classes, and how

much has it been explained to them? Let the answers daily brought in by the CITY MISSIONARIES and SCRIPTURE READERS, and by the BIBLE WOMEN of London tell. Are there not many hundreds of thousands of HEATHEN in England still? May the "dumb stones," therefore, begin to "cry out" and "teach," but a far different lesson from what their gravers intended! They are solemn, silent lecturers on the historical and prophetical books of the Jews. "He that hath ears to hear, let him hear," and interpret; for rich and poor, old and young, learned and unlearned, are concerned in the cry. Whatever concerns the Bible, must no longer be locked up in learned libraries; *the enemy soweth tares;* and they and the good seed are both to grow together until the harvest.

We humbly trust that this volume has had a mission TO THE JEWS in these days, in its past circulation of 10,000 copies. We pray that it may have one also TO THE GENTILES.

It has often grieved us to watch the puzzled air with which the few persons who wander, six days a-week, into the long, light Nineveh galleries of the British Museum, are gazing at the massive picture-tablets and strange writing there to be found, for want of a more simple introduction to their meaning.

Their eyes are resting on the actual forms which certainly were once beheld by JONAH, EZEKIEL, and DANIEL. These curious STONE pictures have been surely given of God to England for no less a purpose than to draw the attention of those now living to the truth of past histories in His WRITTEN WORD. They are the sculptures of the

ancient Heathen, but they are also God's galleries of illustration to the hitherto dark sayings of His own prophets.

"ASSHUR shall not save us," says the prophet Hosea to Israel (ch. xiv. 3).—We are told in 2 Kings xvii. 30, that "the men of Cuth made NERGAL."—"BEL boweth down, NEBO stoopeth," says Isa. xlvi. 1.—"DAGON was fallen upon his face to the ground before the ark of the Lord," writes the prophet Samuel (1 Sam. v. 4).—"As he (Sennacherib) was worshipping in the house of NISROCH his god, . . . his sons smote him with the sword" (Isa. xxxvii. 38).

All these heathen gods are before us in the British Museum. And we hope that many an intelligent Bible-class and Sabbath-school teacher will take this illustrated volume of "STONES CRYING OUT" in his hands, after studying it for himself, as he leads an inquiring and interested class to see the very STONES of which it relates the story.

It is certain that, as these STONES could never have been understood without the BIBLE, the BIBLE has also waited for the illustration of the STONES. Its narratives concerning the times of the Jews, in the books of Joshua, Judges, Samuel, the Kings, and Chronicles, with many of the images and allusions of the Prophets, could never have been fully understood by Western nations until these identical remains, long lost and buried, had come up out of their grave.

Now our readers who wish to retrace their steps to the ancient Eastern sites of Old Testament history, must remember that they set forth on their pilgrimage in a

modern era, and, we will suppose, from a Western metropolis. At the termination of the chronological line we have drawn on our first page, and at *our* end of the Times of the Gentiles—we would wish them first to secure a *coup-d'œil* of the world as it is, and as it has recently become, in consequence of some great Revolutions in Europe and Asia, and of the wider diffusion of THE BIBLE in all languages. Our first chapter is, therefore, an attempt to sum together the general points of religious, scientific, and industrial advance, which the last twenty years of time have made on the foundation of all their predecessors. In order to this, a walk is proposed through the arcades of the International Exhibition, the one held in London in the year 1862, as a mode of obtaining a living chronicle of the improvements in arts and inventions during the previous decade, especially those which have borne upon the acquisition and diffusion of knowledge, whether locomotion, photography, or increase of correspondence; for how great has been the influence of all these on the researches of travellers!

The Hebrews and their glittering merchandise are still mingling in the world's fair with the concourse of peoples; and they take us at once back to the "CRADLE OF NATIONS," to the lettered bricks and cylinders from the opened mounds of Chaldea; to thrones and to coffins, 3,000 years old. These may be seen in the glass cases at the head of the staircase which conducts to the subterranean Nineveh halls. It is at the end of the first Nineveh gallery, and in this small chamber hangs a map or plan of Mr. Layard's successive discoveries of the buried

palaces of different ages. A throne, or copper stool, will be seen to be identical with the sculptured throne of the nearest Ninevite king.

The Hebrew thread of this volume will be found in the third and fourth, and eighth, ninth, and tenth chapters. Out of Chaldea comes Abram, whose history transfers the scene to Palestine, and specially to Shechem or Nablus, which place retains the possession of the old Samaritan roll of the Pentateuch; and there is still celebrated, after all these ages, the ancient Samaritan Passover.

From Shechem our fourth chapter passes to Egypt, following out the early history of the people, and noting the present traces of their past in connection with Egypt. Then onward with them to the desert, investigating the era of Job. The Stones of Arabia, and the chronicles of the Exodus, require a search into the origin of the Sinaitic inscriptions, when we have endeavoured to give faithfully both sides of the question, on which there is still so much opposite belief. These contested inscriptions would seem, however, to throw the truest light on the inquiry whether Serbal is the true Mount Sinai; and the mouldings by M. Lottin de Laval show that these lead through the Wady Feiran up the valley Aleyat, and cover the peaks of Serbal, while on the long-believed monkish Sinai the writings are not truly Sinaitic, but much more nearly resemble the modern Kufic. The "wreck of nature" in the Wady Aleyat, where hundreds upon hundreds of fallen Stones are covered with these inscriptions, has been considered to be the standing evidence of the shock the mountain experienced at the GIVING OF THE LAW, when "the whole mount quaked

greatly; the earth trembled and shook; the shivered rocks were thrown down" (Nah. i. 6); and have not they filled up the valley, which modern research says is so insufficiently spacious to have contained the congregation of the people?

In our eleventh chapter we arrive once more at Nineveh, to contemplate its fall and its resurrection, and to compare its relics with the records of the Scripture kings and their chroniclers, and incidental notices of Nineveh. It is singular that the hand of Isaac's children, now become the Chaldean Christians, the ancient Nestorians of the district (directed by a European mind), were the excavators of these buried proofs of the truth of their own histories and prophecies (see p. 280), and it is they who introduce us to the monstrous Bulls—whom they thought to be Nimrod himself—but who are the idolatrous heathen rendering of the Cherubim at the Gate of Eden. In the eleventh and twelfth chapters will be found the story of the first Nineveh gallery, which contains *only* the relics of the most ancient Nineveh palace—the "house of gods"—and in which alone is found the symbol of the presence of Assur over the symbol of the Tree of Life.

The thirteenth chapter touches once more on the reigns of David and Solomon; and the fourteenth brings us to the fall of Judah and its wondrous Stone proofs from the second and third Nineveh galleries in the times of Shalmaneser and Sennacherib.

The fifteenth and last chapter treats of the Stones of Persia (Elam), the rock of Behistun, and of the renderings of the inscriptions generally.

THE MOABITE STONE.

Since the former publication of this book, another "Stone Crying Out" has come to add its witness, of no small importance, from the land of Moab, and which afresh refers every student of Scripture (and many of those who have never before been students) to all that can be gathered from the wonderful Old Book—*and from that alone*—concerning the ancient history of this country of the children of Lot, the nephew of Abraham.

The reader will probably first desire to know where, and by whom, this Stone was found.

In August, 1868, the Rev. F. A. Klein, a Prussian clergyman attached to the Jerusalem Mission, was travelling to the Belka, east of the Jordan. On the 19th of that month he arrived at Diban, the ancient Dibon, first mentioned in Scripture in the old fragment of poetry which occurs in the recital of the journeys of the Israelites, just before their conquest of Og king of Bashan (Num. xxi. 29, 30).

The name Diban is now attached to extensive ruins on the Roman road, three miles north of the River Arnon. Here Mr. Klein was received with friendliness by a tribe of Arabs encamped by the ruins, and informed by their chief of the existence of an inscribed Stone which had been seen by no European whatever. Mr. Klein was accompanied by Zattam, the son of the sheikh of the Beni Sachr, and therefore met with peculiar favour. The situation of Diban renders it very inaccessible; few travellers have ever visited the place,

and the ruins in the country of Moab have never been thoroughly examined. Seetzeen in 1806, Burckhardt in 1812, Irby and Mangles in 1818, and De Saulcy in 1851, had passed through the district; and in one point of description they all agreed—that of the extraordinary number of ruins scattered over the country, a sure token of its wealth in former ages.

The sun was setting as Mr. Klein arrived at the spot where this relic of antiquity was lying, ten minutes from the camp. He had no time to do more than take a sketch, with measurements of the Stone, and copy a few of the words, for the sake of the characters. It was *then* in a perfect state of preservation, not a single piece being broken off, though, from its age and exposure to the rain and sun, the upper and lower lines were somewhat less clear than the rest of the inscription. He at once felt desirous of getting this stone to the Museum at Berlin, and sought the aid of the Prussian Consul, who, however, could only take measures for this purpose through the Arabs, and apparently at their leisure.

Capt. Warren, the English explorer, now also heard of the Stone, while Mons. Clermont Ganneau became likewise alive to its value, on behalf of France. Up to this period, no squeeze or copy of the writing had been taken, and its immense importance was unknown, though the jealousy and greed of the Arabs had been awakened concerning it. Mr. Ganneau had, early in November, 1869, sent down an Arab to obtain, if possible, authority to take a squeeze of it; this was granted, after some difficulty; but while the squeeze paper was still wet, a quarrel arose among the Arab tribe, blows were

exchanged, and the messenger, tearing off the wet impression, had only time to spring upon his horse, and escape by flight, bringing with him the squeeze in rags, and receiving a spear-wound in the leg. After this the Arabs lit a fire under the Stone, and, throwing cold water upon it, broke it into fragments.

Capt. Warren, hearing the bad news, at once sent down another Arab, who was fortunate enough to return with good squeezes of the two larger fragments into which the Stone had fallen, and certain smaller fragments of it afterwards found their way to Jerusalem; the large fragments of it were bought up by Mr. Ganneau, and each party then commenced their translation.

As the matter at present stands, out of about 1,000 letters, which at first were cut upon the Stone, the number preserved are 669, or nearly seven-tenths of the whole; the fragments had been distributed by the Arabs among their granaries, to act as charms in blessing the corn; and it is hoped that eventually a still greater number of the pieces will be recovered.

Let us now collect all that we know of the history of MOAB from the Bible.

The following are the names of Moabite persons and places preserved in our Sacred Volume:—

PERSONS.

Zippor, Balak, Eglon, Ruth, Orpah, Ithmah, Shomer, Sanballat, MESHA the king, and CHEMOSH the deity of the nation.

The names of MESHA and CHEMOSH are both prominent on this Moabite Stone.

MOABITE PLACES NAMED IN SCRIPTURE.

ASHTAROTH, ARNON (the river), AR-MOAB, AROER, BAMOTH-BAAL, BAAL-MEON, BETH-DIBLATHAIM, BOZOR, DIBON, Eglaim, HORONAIM, KIR or Kerak, KIRJATHAIM, Kirjath Huzoth, Kirharazeth, KERIOTH, KIRIATHAIM, Lubith, MEDEBA, Min-rim, NOBAH (Nebo), Pisgah, Peor, Zophim, Zoar.

The sixteen names of places printed in capitals, *i.e.*, two-thirds of the whole number of twenty-five, mentioned in Scripture, are found also on this wonderful old Stone, inscribed nearly 3,000 years ago, but only just revealed to modern eyes. It contains internal evidence of its own *date*, from the nature of the record, which may be divided into three parts: the first describing the victories of Mesha over Israel; the second, the buildings and erections of the same king; and the third, commencing the recital of a battle in the south towards Edom.

This Stone gives the history, from the Moabite point of view, of the rebellion of that king Mesha, who, after a struggle of uncertain duration, which is first noticed in a single verse of the Bible (2 Kings i. 1), was finally overcome by the combined armies of Judah and Israel.

The decipherers agree in placing its date, therefore, according to the Hebrew chronology in our Bibles, in the second year of Ahaziah's reign, or at the beginning of that of his brother, Jehoram, B.C. 896 or 894, nearly 900 years before our era, and only one century later than the reign of Solomon. Mr. G. Rawlinson remarks:—

"Now as Israel ceased to be a kingdom about B.C. 721, this document must evidently belong to a previous date.

Such being the case, and a war between a Mesha, king of Moab, and the kingdom of Israel, being recorded in Scripture (2 Kings iii. 4-27), at the distance of about a century and a-half *before* B.C. 721, there seems no reason to doubt that the Meshas mentioned are the same, as Mesha is the only king of that name known to have reigned in Moab."

By a fearful picture in Sacred History we are introduced to the king MESHA of the Moabite Stone. He who carved its characters, consummated the horrible offering of his own child to Chemosh, god of the Moabites, in the times of Elisha the prophet; but he set up his monument to his own glory, and related his previous victories over Israel *some time before;* he vanishes out of history "with that act of supreme despair."

There have been, of course, various decipherments of the inscription—German, French, and English—by the most competent scholars of each country. We give one of the most recent, from an article in the *North British Review* for October, 1870; the translators seem all agreed on the main facts recorded, though they may render them in varied form into modern languages.

INSCRIPTION ON THE MOABITE STONE.

[N.B.—The words printed in italics are supplied by conjecture. Words within brackets are added to convey more distinctly the meaning of the original.]

1 I Mesha, son of Kemosh-*ga* d King of Moab—the
2 *Di*-bonite—My Father reigned over Moab 30 years and I reign-
3 ed after my father. And I made this high-place for Kemosh in Korchoh, a high-*place of de-*
4 liverance, because he delivered me from all enemies and let me look (with pleasure) upon (the destruction of) all my haters. *There arose Om-*

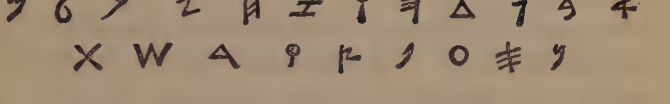
5 *ri*, King of Israel, and he oppressed Moab many days, because Kemosh was angry with his
6 land. And his son (*i.e.*, Ahab) succeeded him, and he too said, "I will oppress Moab." In my days he said *this*
7 but I looked upon (the ruin of) him and his house, and Israel perished for ever. And Omri had taken possession of the *plain*
8 *of* Medeba, and dwelt in it; and *they oppressed Moab, he and* his son forty years; *but looked*
9 upon him (*i.e.*, Moab) Kemosh in my days. And I built (*i.e.*, restored or fortified) Baal-Meon, and constructed in it the moat (?), and I *built*
10 Kiryathaim. And the men of Gad were dwelling in the land of Ataroth from of old and the *King of Is-*
11 rael had built for himself *the city;* and I fought against the city and took it, and slew all *the inhabitants of*
12 the city (as) a (pleasing) sight to Kemosh and to Moab and I carried off thence the . . . . . *of Yahveh* and drag-
13 ged it (or them) before Kemosh at Kerioth. And I made dwell in it (viz., Ataroth) the people of Saran and the people of . . . . .
14 And Kemosh said to me, "Go, take Nebo from Israel"; *and I*
15 went by night, and fought against it from the dawning of the morning until midday, and I
16 took it, and slew the whole (population) of it 7,000 . . . .
17 . . . . . for to Ashtor-Kemosh *I had* devoted *it* and I took away thence *the*
*ves*sels of Yahveh and dragged them before Kemosh.
18 And the King of Israel (*i.e.*, Ahaziah) built (or rebuilt)
19 Yahaz, and abode in it whilst he was fighting against me; but Kemosh drove him out before me (*literally*, before my face)
20 *and* I took of Moab two hundred men, all his headmen and I led them up to Yahaz and took it,
21 in addition to Dibon. I built Korchoh, the wall of the woods and the wall of
22 the mound; and I built its gates, and I built its towers; and
23 I built the palace; and I made the reservoirs for rain-water (?) in the mi*dst of*
24 the city. And there was not a cistern in the midst of the city, in Korchoh; and I said to the whole people, "Make *for*
25 yourselves each a cistern in his house." And I cut the moat for Korchoh with (the labour of) *the captives*
26 *of* Israel. I built Aroer; and I made the road over the Arnon
27 I (re)built Beth-Bamoth, for it had been pulled down. I built Bezer for . . . . .
28 men of Dibon, fifty (in number) for all Dibon was submission (submissive to me). And I . . . . .
29 . . . . . in the cities (?) which I added to the land and I bui*lt*
30 . . . . and Beth-Diblathaim, and Beth-Baal-Meon; and I took up (?) thither the . . . .
31 . . . . . the land and Horonaim, there dwelt in it B. . . . .

32 . . . . . And Kemosh said to me, "Go down, fight against Horonaim, and I . . . . .
33 . . . . . Kemosh in my days. And . . . . . .
34 . . . . . year (?) . . . . .

Mr. Deutsch, of the British Museum, begs for a little patience from all those interested in the matter, "so long as there is any hope of the recovery of one single scrap more of the original Stone"; but still he adds his testimony, that what we have already is "a most important find." "It is the very oldest Semitic Stone record of importance as yet discovered—two centuries older than the famed Sarcophagus of Echmonnazar, King of Sidon;" and it "illustrates to a hitherto unheard-of degree the history of our own European writing, that which we all use at this hour, for the originals of nearly the whole of the Greek, Roman, and other alphabets are found in these Moabite letters. This Stone takes us nearer to the derivation of our written characters than any other document or monument that has yet been found." "It was at once seen that the characters were Phœnician, and it throws considerable light," says Mr. G. Rawlinson, "on the time at which the Greeks obtained the elements of writing from the Phœnicians; while by means of it," adds the same authority, "we are informed what the characters were in which a contemporary and neighbour of Ahab and Elijah was in the habit of writing. As all the evidence goes to prove that one and the same system of written characters was spread over Western Asia, from the borders of Egypt to Assyria, we may fairly assume that the books of the earlier prophets, the correspondence between Hiram and Solomon, Solomon's Proverbs and Songs, David's Psalms, Samuel's History,

were originally thus written. Further, perhaps, it may be over-bold to go; but a suspicion forces itself on us that in the characters of which the photographic traces are before us to-day, we see the forms of the letters in which, more than three thousand years ago, the Pentateuch itself was penned, and which the 'finger of God' impressed upon the 'two tables.'"—*From the "Contemporary Review," August*, 1870.

The following is the alphabet of the Moabite Stone, given in the article of the *North British Review*, which can be compared by the readers of "STONES CRYING OUT" with the alphabet of the writing of the Old Roll of the Samaritan Pentateuch, and the Phœnician alphabet on p. 84, and its likeness to them will be seen at once.



It will thereby also be observed, that God gave or preserved to these descendants of Shem a simple and short alphabet; while apparently the great heathen nations had sought out many inventions for themselves soon after the confusion of Babel, as Dr. Birch tells us at this day of 900 hieroglyphic characters for ancient Egypt, and Sir Henry Rawlinson of 400 for ancient Assyria, while the original Chinese language is said to demand eighteen years of study to master its interminable signs.

The Himyaritic alphabet for the ancient Arabs, being Semitic, has close affinities with this early Moabite; while on p. 157 the reader may discern no small affinity

with the earliest Sanscrit inscriptions on the stones and rocks of Hindustan to the same origin; the monumental Sanscrit dates from the fifth century before Christ, and Max Müller traces that language even up to the days of Moses.

So much for the value of this ancient Stone, and the language in which it is written.

To us the most interesting particular concerning it, after all, is its mention of the name of the God of the Hebrews—JEHOVAH—by its most antique orthography of YAHVEH (literally, HE WHO WILL BE), which, so read, gives immense emphasis and meaning to many Old Testament passages. "YAHVEH—I AM," is the name which God adopts to all generations, as the memorial of His future purposes concerning Israel, and is in itself a continual prophecy which was fulfilled in Him who is the Alpha and the Omega of the Book of Revelation. By our translators the word has been rendered "LORD" in many places where its ancient meaning, "He who will be," would add unspeakably to the weight of the passage where the Coming of Messiah is announced by the prophets. The Jews now scrupulously avoid the mention of "the ineffable Name," and say that its true pronunciation has been utterly lost. They always spoke of their God to the heathen, not as Jehovah, but as Elohim. Ehud thus addresses the Moabitish King (Jud. iii. 20):—

"I have a message from Elohim unto thee;"

and to a heathen this would only convey the idea of the national God of the Hebrews; but on this STONE Mesha dares to inscribe "YAHVEH," and in ignorant scorn defiles the sacred vessels dedicated to His Divine worship, and

drags them before Chemosh, his idol god. He burns with revenge against Omri, and Ahab, and Ahaziah; and is in his way religious, for he undertakes no expedition except under the express direction of his own god, Chemosh. He mentions the city Jahaz as Yahaz (see Num. xxi. 23).

Having thus individualized the chief figure in warlike Moabite history, let us ascend, in idea, the mountains of Moab, whose immense purple wall seems to overhang the lower hills of Judah, from which they are separated by the deep mysterious gulf of the Dead Sea.

Well might Moses from their summits overlook the Promised Land. Jerusalem is within their range, as they are always seen from the hill of Zion. "The brow of Mount Nebo," as Mr. Tristram thinks, "cannot be less in height than 4,500 feet, so completely does it overlook the hills of Central Judea" (Deut. xxxiv. 1–12).

With what an eye must the great inspired historian of Israel have looked upon the spots of which he had told the story!

He would see where from their cradle, the centre of Zoar, on the south-eastern border of the Dead Sea, the heathen children of those illegitimate fathers had spread themselves, the roving Ammon, to the north-eastern pastures and waste tracts outside the district of the mountains; while the more settled and peaceful Moab seems to have obtained possession of the ancient seats of the Emim, the rich high land, and the boundless plain of the goodly Belka: a waving ocean of corn and grass beyond them to this day, seen stretching down towards the rosy peaks of Arabia. Moab claimed also the low-

lands at the foot of the hilly ranges between them and the Jordan. Two hundred years had intervened between the destruction of Sodom and the arrival of Israel in the land of Moab; and Moses knew that to that same wide survey Balak, King of Moab, had invited Balaam, to curse the newly-arrived people, "lest they should lick up all round about, as the ox licketh up the grass of the field" (Num. xxii. 41; xxiv. 25).

We hear in Scripture of the "field of Moab," the "land of Moab," and the "plains of Moab." Like Edom, they refused Israel a passage; and the people did not pass through their borders, but took up their position in the country north of the Arnon, from which the Amorites had ejected Moab, while the conquest of Bashan was being effected by Moses.

It is very interesting to trace the after-relations of Israel and their Moabite neighbours; their struggle with Eglon—in Judges iii.—whom they served for eighteen years; and their deliverance by Ehud: the feud continuing till the time of Saul, who again conquered Moab (1 Sam. xiv. 47); though, on the other hand, there seems to have been considerable intercourse between the two nations, and an utter forgetting or rescinding of the command in Deuteronomy xxiii. 3, that "neither Ammonite nor Moabite should enter into the congregation of the Lord for ever," when Ruth, the Moabitess, became the wife of Boaz and the ancestor of David.

David, nevertheless, makes war with Moab (2 Sam. viii. 2), in which two-thirds of the people were put to death, and the remainder were subjected to large tribute: the prophecy of Balaam being thus fulfilled, "Out of Jacob

shall come he that shall have dominion, and shall destroy him that remaineth of Ar" (that is, of Moab).

Alas! in the reign of Solomon there were Moabite women in the royal harem, and Chemosh, the "abomination of Moab," was tolerated, and had a high-place on the mount facing Jerusalem, until defiled 400 years afterwards at the reformation of Josiah.

It is eighty years after the disruption of the kingdom of Judah that we find Moab paying to Ahab the enormous tribute of 100,000 rams and 100,000 lambs; the little country, not so large as our county of Huntingdon, was apparently able to raise this mighty impost, paid by Mesha, the King of *the* STONE, "the Sheep-master," who rebelled against the greedy tax, and threw off the yoke at Ahab's death. Then follow the terrible events from 2 Kings iii., to which we have alluded.

THE BURDEN OF MOAB.

There remains only to notice in the light of these past events, the "Burden of Moab," in the Prophets Isaiah, Jeremiah, Ezekiel, Amos, and Zephaniah.

Amos prophesies in the reign of Uzziah, 810 B.C. (Amos ii. 1-3).

Isaiah, in the reigns of Jotham and Hezekiah, 760 to 698 B.C. (Isa. xv., xvi.).

Zephaniah, in time of Jeremiah, 630 to 610 B.C. (Zeph. ii. 8-11).

Jeremiah, in the reign of Josiah to Jehoiakim, 630 to 586 B.C. (Jer. xlviii.).

Ezekiel, from the reign of Jehoiakim to Zerubbabel, 590 to 536 B.C. (Ezek. xxv. 8-11).

All these prophecies, it will be seen, come long after the era of the Moabite Stone.

Jeremiah was the prophet of "rooting up" and "pulling down" to the nations which lay all around the land of Bashan, in Eastern Palestine, whose fertile soil had been early so famed, from Joseph's time, for its balm and spices. Jeremiah had probably seen the destruction of Nineveh; and in his 25th chapter, when taking the "wine cup of fury" at the hand of God, and "causing all nations to drink of it," Assyria is not mentioned, whence it is believed that *already* "God had caused all nations to shake at the sound of her fall." Against Egypt, Philistia, and Tyre, Edom, Moab, and Ammon, he then utters his prophecies of woe; upon Syria, Persia, and on Babylon itself, which, after Nebuchadnezzar its king had become "the hammer of the whole earth," was to be overthrown, like Sodom and Gomorrah, so that it should be no more inhabited for ever.

And how remarkable is the fact that, while Nineveh, Tyre, and Babylon have passed away and are no more seen, still—YES, STILL, at the end of more than 2,000 years—Bethgamul, and Kerioth, and Bozrah, and Salcah, Kenoth, and Heshbon, the cities of this Moabite Stone, present the ruins of all intervening ages to the eye of the traveller,—temples, palaces, towers, columns, and tombs rising out of the foliage of the oaks of Bashan, while luxuriant creepers of each modern summer wreathe their capitals. A colossal head of Ashteroth, with the crescent moon upon her brow, takes us back, at Kenoth, or Kunuwat, to the Ashteroth Karnaim (meaning two-horned) of Genesis xiv. 5.

We have yet to ascertain the meaning and see the fulfilment of Jeremiah's 31st chapter, where he says :—

"Set thee up waymarks, make thee high heaps: set thine heart toward the high way, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."

"The towers and temples," says Mr. Porter, "are shown to have been erected in the first centuries of the Christian era, by their Greek inscriptions; but these are modern in comparison with the colossal walls and massive stone doors of the private houses. The one given overleaf is in the Egyptian Hall of the British Museum. The black basalt of which it is composed is almost as hard as iron. Some of these doors are 9 ft. high, 4½ ft. wide, and 10 in. thick. I have seen folding stone gates, such as a race of giants would build. I believe them to be the eternal witnesses of the narratives of Moses, of the conquests of Jehovah, and the only specimens in the world of the ordinary private dwellings of primitive antiquity."

The prophecies against Moab were fulfilled long after the time of Mesha. The nation became a prey to the Bedouins of the Great Desert; but Sanballat of Horonaim was a Moabite, who annoyed the rebuilders of Jerusalem, and Josephus *still* mentions Moab as a great nation in his day. Of their language, nothing or next to nothing was known, till the discovery of the Moabite Stone; but it was conjectured that it must have been a dialect of

A DOOR FROM A MOABITE CITY.

Hebrew, from the connection of Lot, their ancestor, with Abraham.

Kerioth and other cities of Moab are now partially tenanted by the Druses, who are by some thought to be the descendants of the ancient Moabites. These wanderers have but to bring their provisions, throw down their carpets, and are at home in the ancient haunts of their people.

But these have also been the habitations of ancient Israel, of Reuben, of Gad, and of Manassch. "The virgin of Israel" is to return to her cities—her cities in Eastern as well as Western Palestine—and, behold, they here remain under their old names.

How many cities in all parts of the world have been founded, destroyed, and founded again, and then a second time swept away, so that the very spot where they stood has long since been forgotten! But here, in this land, are memorials that have been suffered to *remain,* though for centuries hidden from the gaze of man; perhaps, it has been said, "In anticipation of a day when men should begin to doubt the history recorded in the Pentateuch, and when such doubt should increase into utter and wide-spreading infidelity; then, when most required as witnesses for the truth, these old places, *and the* MOABITE STONE, *as a comment upon them,* should be again brought to light by various travellers, to give a mighty though silent testimony to the minute accuracy of the Scriptures, which seventy years ago was neither known nor needed, as, alas! it is at present."

L. N. R.

IN MEMORIAM.

Mrs. Ranyard (known as L.N.R., an abbreviation for Ellen Ranyard) commenced her literary life more than fifty years ago, by the publication of "The Bible Collectors," a little book intended to invite young persons of leisure, piety, and education, to aid in the distribution of the Bible amongst the poor.

Her next volume, "The Book and its Story," was written, as its title-page modestly states, for the young, and was specially intended to awaken an interest in the work of the British and Foreign Bible Society, which was then completing the fiftieth year of its existence. The vigorous, simple style of "The Book and its Story" and the amount of carefully-collected information which it contained caused edition after edition to be rapidly called for, and it was soon recognised as a standard work.

Mrs. Ranyard was devoted to the cause of the Bible Society, and resolved to continue the story of "The Book," and its missions, in the pages of a magazine, which should appear monthly and contain the reports of missionaries and others occupied in distributing the Scriptures.

This magazine was commenced in 1856, and shortly afterwards materially assisted in making known and promoting the Bible Woman's Mission which Mrs. Ranyard commenced on removing to London in 1857.

Her subsequent books, with the exception of the present volume, were all written with the object of supporting and spreading the new agency she had discovered. Its chief characteristic was, that to deal with the poor of large cities, poor women of their own class must be made use of. Her mission steadily grew, and at the time of her death, in February, 1879, there were more than 300 Bible Women and Bible Women Nurses working in connection with her. She had the happiness of continuing her work till within a few weeks of her death, at the age of nearly threescore years and ten. Further particulars of her life will be given in a Memoir which will shortly be published by Lady Kinnaird.

TABLES OF STONE—WITH HEBREW AND SAMARITAN ROLLS OF THE PENTATEUCH—THE GREEK SEPTUAGINT—AND ALEXANDRINE VERSION OF THE NEW TESTAMENT.

CHAPTER I.

PROGRESS IN THE LAST TEN YEARS.

INTERNATIONAL EXHIBITION—TELEGRAPHIC COMMUNICATION—INCREASE OF CORRESPONDENCE—PHOTOGRAPHY—SECRETS OF LIGHT AND COLOUR—IMPROVEMENTS IN MACHINERY—LOCOMOTIVES—OCCUPANTS OF THE WORLD'S FAIR—ITS VISITORS—THE LAUREATE'S ODE—MODELS OF INSTRUMENTS OF WAR—THE BIBLE STALL—REVOLUTIONS FOR THE WORLD—REVIVALS FOR THE CHURCH—ISRAEL'S LONG CHAPTER IN THE WORLD'S HISTORY—GOD'S TREASURE CHAMBERS IN CHALDEA.

A COLLECTION of the products of every clime, and of the industry and art of all nations, not long ago fixed the world's attention, and attracted pilgrims from every shore to our second INTERNATIONAL EXHIBITION in London. It is certain that there was never in all earth's history such a personal intercourse of her various races, for every treasure displayed, must necessarily have brought with it some

person or persons connected with its invention or its sale. Our beloved and lost Prince Albert, to whom the "world-compelling plan" of thus assembling the nations is attributed, was withdrawn by a Mighty Hand from witnessing the ripe fruition of his intentions. The wise man who had stood beside the throne of England, and won the heart of its Royal Mistress, had seen the summits of earthly glory in peaceful times, from the most exalted point of vision, but he was not permitted to compare, as we can, the beginning and end of these last wonderful ten years, over which he exercised in this kingdom so philanthropic an influence.

"Thou changest his countenance, and sendest him away." "And who may say unto thee, Lord, what doest thou?"

During these ten years, four millions have been added to the population of our isles. London alone has half a million more inhabitants. Great Britain has 4000 miles more of Railway. How marvellous are the changes that such rapidity of locomotion has brought even to her "country towns and villages!"

In the same short period, we are told that the city of Paris has been extended to double its previous area; while the two nations of France and England have learned to speak with each other in a moment of time by submarine Telegraph, and both of them to communicate with all parts of Europe and the North of Africa. If a conflagration occur in St. Petersburg, or in Alexandria to-day, it can be known in London next morning. The Electric Telegraph was first laid in this country in the year 1845. Lines are now erected in India, in Australia, and in New Zealand, at the Cape of Good Hope, to the United States, and to South America, and we now hold direct communication with these distant countries

On the first March, 1865, the Government received a message in London, from Kurrachee (India), conveyed over Asia and Europe in the space of eight hours and a half. The charge of £5 is now announced for conveying twenty words to Calcutta, Madras, or Bombay.

Over every part of our own land the wondrous fluid has highway made for it, and it waits as an obedient servant to bear with lightning speed either the bidding of a merchant, which may make or unmake fortunes, or the message concerning life and death, which may, humanly speaking, secure recovery.

In no particular of civilization have we made greater advance than in our CORRESPONDENCE. It is not 200 years ago since, on most lines of road, mails came in one day, and only went out the next. In Cornwall, Lincolnshire, and Cumberland letters were received but once a-week in the time of Charles I. To Tunbridge Wells and Bath the letter-bags were carried on horseback at the rate of five miles an hour; yet, at the close of King Charles's reign the nett receipts of the Post-office were £50,000. By the year 1838 they had grown to more than a million and a half.

Then on January 10th, 1840, when postage was reduced to 1*d.* per half-ounce, letter-writers multiplied accordingly; and *in a single month* at the rate of half a million. The number of public receptacles for letters in the whole of the United Kingdom for 1839 was 4500; now, including the Pillar Posts, it exceeds 14,000; the increase of letters being more than sevenfold.

The total average of letters sent in the United Kingdom, in the year 1839, just before the commencement of PENNY POSTAGE, was 82 millions and a-half. In 1851 the number had increased to 410 millions; in 1861 it was 593 millions and a-quarter; in 1878, 1,208 millions.

The increase of NEWSPAPERS and BOOKS sent by post in the five years 1856 to 1861 was ten millions and a-half; in 1856 they were 74,039,000, and in 1861 they were 84,597,000; but these numbers fall into comparative insignificance compared with the delivery in 1878 of 327,971,689.

It is scarcely possible to realize the change and progress which these few figures indicate in the mental activity and increase of trade among the inhabitants of Great Britain and Ireland. They belong to an unexampled time of internal peace and prosperity. The number of letters passing between England and France is fast increasing; in 1861 there were a million more than in any previous year, while when the civil war began in America our correspondence with the United and Seceded States diminished by about a million and a-quarter letters in the year.

In 1852, PHOTOGRAPHY was little more than a chemical toy for the children of leisure, but now the painting of the Sun competes with the Electric wire, in annihilating the results of space and distance. It aids in the conviction of a criminal, and may present him to the eye of justice wherever his utmost speed can flee; high and low, good and evil, have their *carte de visite*. The agreeable physiognomy of our present Princess of Wales had already made its impression in every corner of England, ere yet the royal choice was officially announced. By the same means we might have accompanied the Prince through all his previous Syrian tour, might have scanned with him the grey rocks of Palestine, beheld the site of the cave of Machpelah, and gazed upon the olives of Gethsemane. And at last, by the intense magnesian light, competing for a few moments with the sun, we shall have photographs even of such dark places as the interior of the Pyramids of Egypt ("Athenæum," Feb. 25, 1865, p. 275).

Photography in the last Exhibition could only present us with "gloomy-looking sombre curiosities," which were a libel on humanity, and in order to be recognized they had to be looked at in certain lights; but owing to successive discoveries in this fascinating art, how wondrous have been its developments! We owe to albumen, or white of egg, and collodion, or dissolved gun-cotton, its increased perfection, and we are informed in the report of the Society of Arts, "that by means of photography the most fleeting effects of Nature may all be caught, and preserved for the use of the artist." Ancient records and tablets, inscriptions on rocks, old works of art, decaying by the action of time, are copied and preserved; while precious drawings, relics of great artists, once so carefully and jealously guarded in hidden sanctuaries, are rendered accessible to the million. The progress of works can be daily recorded for the information of the engineer, the finest tracery of ancient architecture abroad may be realized by our own fireside. Negretti's transparent photographs can place us in the centre of the glowing halls of the Vatican, or carry us up to fields of glaciers on the side of Mont Blanc, or convey us in a moment of time to Egypt, Syria, China, and Japan.

And ere we leave the subject of LIGHT, how much in these ten years has human genius unlocked of the secrets of COLOUR! and with what unexpected keys! Coal-tar and the petroleum, or earth-oils, of America and Canada have produced for us the cool and exquisite "mauve," the burning "Magenta," the ruby "Solferino," while rose and coral, purple and green tints, seem to have been re-created in freshness and beauty from other chemical sources.

And if the forms of mental communication and delight by means of our eyesight are thus enlarged, how increased also are the means of Locomotion. New pro-

cesses of treating IRON have been discovered, and the strength of our machines is increased accordingly. Every year the railway Engines have magnified in size and power. Previous to 1851 they had attained dimensions like those of a dray-horse compared to a pony; since then they have assumed the proportion of elephants. Driving-wheels, boilers, cylinders, all are larger. One engine is now fitted with apparatus to feed itself with water as it runs along with the Irish express. France sent another built to work with superheated steam. One was adapted to travel on ice, and another on mountain slopes, and a third was constructed for a noiseless railway which now encircles London underground.

Yes, man has put fetters on the elements of fire and water, and made them do his bidding, till his power seems miraculous. Ten years ago we had not long commenced the reconstruction of our Navy, or working Steamships with screws; now, in consequence of the shortened term of transit, *our trade with all the world has more than trebled* (it has grown from £65,000,000 to £198,590,000 * in the year 1877), and the work of commercial reform has so far prospered that almost every load has been removed from the springs of industry, and we have ventured to admit, free of duty, nearly all the manufactures of the foreigner to compete with the untaxed industry of England.

Manufacturing machines were seen operating in the Exhibition on huge masses of the iron and steel of which they themselves were formed. Quietly and irresistibly they put forth their powers; bent bolts and bars of iron like green withes, or seized red-hot metal and drew it into threads of wire; yet combining the utmost delicacy

* Goods exported; the importations amounted to £392,000,000. In the year 1878 the amount was lower, viz., Exports, £192,850,000.

with their resistless strength, they would drill you a hole the size of a pin, or weave you a tissue of fairy-like gauze.

It is of little use for the poor children of toil now to withhold their labour, their lack can be supplied, and at less expense. There are machines for picking cotton in the field; for sowing corn and threshing wheat, winnowing it and sorting grain; for planing, carving, moulding, and morticing wood, and for making bricks at the rate of 30,000 an hour; while the American sewing machines, now become familiar in every work-room in London, have all made their way into common use in the course of the last ten years.

We suppose that the abiding impression of the countless thousands of pilgrims to the mighty show of 1862 would universally be that, though the whole was inferior in its general pictorial effect to the Exhibition of 1851, the objects exhibited were in themselves far superior to those of the previous ten years.

If any of the visitors had a pocket copy of the most ancient of books, and turned to the 27th of Ezekiel, under the head of "The rich supply of Tyrus," that great ancient city of the Mediterranean overthrown by Nebuchadnezzar, B.C. 571—if, as we say, they turned to the prophecies about that city, which was to the old world in its spirit of commerce what LONDON is to the new, they found something like a catalogue of the glories and riches spread before their eyes in the modern building also.

In 1862, the MEN OF SYRIA were still "occupying in the fair," with "emeralds, and coral, and agate," and "with all precious stones, and gold." The Koh-i-noor was sparkling in its glory, and another diamond, "the Star of the South," was its rival, worth a million sterling. The largest emerald, the largest ruby, and the largest

amethyst known to the modern world, contributed to the blaze of gems, while the elaboration of "coral" in its varied gradations of hue—of white, blush, pink, scarlet, and crimson—as arranged for necklaces and tiaras, must have been the arduous labour of years. For their treasures of pearls of great price, the jewellers seemed to have ransacked all oceans. There was a cup of a single topaz, in a wondrous setting, while those of onyx and of agate were strewed among beds of opals, and sapphires, and brilliants; the jasper, the beryl, and the carbuncle, all helping to illustrate the imagery of another chapter of the "Old Book," the "garnishing of precious stones" in a Celestial City, "whose builder and maker is God." (See Rev. xxi.) They announced to the dazzled eye that it might now be said to England, in her glory and luxury, as to Tyre of old, "Thou sealest up the sum, full of wisdom, and perfect in beauty." "With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures."

But the prophet Ezekiel's catalogue served us further than this. Strange to say, "Javan, Tubal, and Meschech" were all still found among the merchants; and of silver, iron, tin, and lead—behold the "trading in the fair!" From the screens for cathedrals, and the massive wrought-iron gates, to exquisite imitations of nature in bronze, and castings of all orders, as fine, intricate, and clear as if they had been chased.

The trophies of the "men of Arvad" of old were matched by many a wonderful shield and salver, with their delicate workings in steel and silver. The sons of Judah were no less "merchants" than in ancient days. "Bright iron" contrasted with all edible products; wheat and honey, "wax and oil," balm and spices from

a hundred realms unknown to Tyre; while for "broidered work" and "white wool," and "fine linen" of every texture, and incalculable variety of tints; the shawls of the East, and velvets of the West, muslins and laces of fabulous fineness (a single robe said to cost four hundred guineas), the world had surely never seen such marvels of luxury gathered together in the temple of her fashions in any former day.

And when did she behold a living picture of such surpassing and gorgeous splendour as was presented in the hour of the opening of the Show—when that procession of the men of many lands reached the dais, and grouped itself under the eastern dome? It was so vast and far away from many of those who saw it, that they beheld it indistinctly, and as in a dream; but the Russian, the Greek, the Spaniard, the Turk, indeed all the nations of EUROPE, were represented; the wide, wide EAST had sent its emissaries in their changeless costumes; the AMERICAS, and all islands of the sea, even JAPAN, withheld not its ambassadors. The dark faces of the sons of AFRICA were present. Every variety of embroidery on uniform or in dress—every form and colour lit up with star and ribbon, and cross and garter, mingled in glittering profusion, formed a base around the graceful and measured array of the 2400 sweet singers who were to give utterance, as with one voice, to the Poet's words of power. Now and again a ray of sunshine streamed transversely through the brilliant crowd under the dome, or among flowers of which a gay parterre just fringed the orchestra, and as it lit up the long lines of listening and gazing faces which crowded the nave, it pointed (in deep contrast to this rich and glowing array) at a few of the sons of toil who had prepared the House of Fame. Some workmen in their blouse

dresses were looking in and down upon the show from panes they had quietly taken out of the roof for the purpose, and to an eye in search of contrasts, the pomp of the scarlet and the silver, the ebon and the snow, would not have been complete without them.

And now Earl Granville, the Chairman of the Commissioners, addressing the Duke of Cambridge, commenced by acknowledging His Royal Highness as the representative of our absent and mourning QUEEN, and allusion to the solemn past, and to the sad blank in all this array of human glory, claimed universal sympathy as far as the speech was heard. Eleven years ago it was our lost PRINCE ALBERT who stood in Earl Granville's place, and concluded his address to HER MAJESTY by a prayer that the then Exhibition might "have for its end the promotion of all branches of human industry, and the strengthening of the bonds of peace and friendship by the blessing of Divine Providence among all the nations of the earth."

The end, it was said, appeared so far attained, that the voice of the people had now sufficiently indicated that such a display should become decennial. It had been deferred one year, owing to the outbreak of hostilities on the Continent in 1859, but with the return of peace preparation had been made for the present Exhibition, and each foreign country and colony had again taken possession of its own department in the recent building. The articles now exhibited "would show that the period since 1851, though twice interrupted by European wars, had been marked by *unexampled* progress in art, science, and manufactures."

Thus, amid strains of music, prepared by the first geniuses in the musical world, and which are also declared to have been unsurpassable, the choral address of

the day was ushered in, and the noble ode of the Poet Laureate, found clear and audible utterance from that mighty orchestra; two thousand voices gliding into one, as the masterpiece of musical art. It was indeed an Ode not to be forgotten with that place and time:—

"Uplift a thousand voices full and sweet,
In this wide hall with earth's inventions stored;
And praise the invisible universal Lord!
Who lets once more in peace the nations meet,
Where science, art, and labour have outpoured
Their myriad horns of plenty at our feet.

PRINCE ALBERT.

This strain repeated itself, and then came the wail of bereavement, and the mournful melody rang soft and slowly to the memory of the Royal dead.

"Oh, silent Father of our kings to be
Mourned in this golden hour of jubilee,
For this, for all, we weep our thanks to thee."

This, too, repeated itself till its tones of deep tender-

ness subsided into the more jubilant strain, but still in the form of address to the departed Prince :—

"The world-compelling plan was thine,
And lo the long laborious miles
Of palace ; lo! the giant aisles
Rich in model and design,
Harvest tool and husbandry,
Loom, and wheel, and engin'ry,
Secrets of the sullen mine,
Steel and gold, and corn and wine ;
Fabric rough or fairy fine,
Sunny tokens of the line.
Polar marvels, and a feast
Of wonder, out of west and east,
And shapes and hues of part divine!
All of beauty—all of use,
That one fair planet can produce.

Brought from under every star,
Blown from over every main,
And mixt as life is mixt with pain
The works of peace with works of war."

"Oh ye, the wise who think, the wise who reign,
From growing commerce loose her latest chain,
And let the fair white-winged peacemaker fly
To happy havens under all the sky.
And mix the seasons and the golden hours
Till each man find his own in all men's good,
And all men work in noble brotherhood,
Breaking their mailed fleets and armed towers,
And ruling by obeying Nature's powers,
And gathering all the fruits of peace, and crowned with all her flowers."

The Poet's final invocation in favour of PEACE had a strange comment, when, after the pageant was over, and that picture never to be seen again, had melted away from under the dome, the visitors passing down the nave on the left hand, surveyed the mighty engines for

WAR which had been invented and constructed in the interim of the two exhibitions. There was the model of the mighty "WARRIOR," iron-cased, and directing the thoughts to the "MONITORS" and "MERRIMACS," that rush "like mountains of iron against each other on the deep, and plunge in furious collision, beside which the meeting of two railway engines on the line would be harmless as children's play. And to overcome such ships there were the solid bolts of steel for the 'Armstrong Guns' that were to cut through those walls of iron; and broadsides of a weight which would be sufficient to make the great pyramid itself tremble on its foundations; terrific instruments of death, which seemed prepared to realize Milton's picture of the Infernal Demons' war."

But we must linger no longer on the lower floor of the building, amid the blaze of gold and jewellery, the wonders in metals and glass, in porcelain, ebonies, and ivories; the marvels of colour or of form. Neither is it our purpose to do more than recall to the mind of our readers those picture galleries containing the noblest efforts of art, ancient and modern, which others have memorialized. We have a different task in hand.

It is computed that about six millions of men, from almost every nation under heaven, entered the doors of the Great Exhibition of 1862; and before them, as we have said, lay represented "all the kingdoms of this world, and the glory of them," in a nearer approach to infinitude than had ever before been gathered together in one place. The buzz and hum of many voices, speaking in many languages, fell upon the ear that listened for it, and to him also who had "an ear to hear," from under that entrance dome, in a corner of the gallery, there spoke ONE VOICE mightier

than them all. THE ONLY VOICE THAT UTTERED ALL THE LANGUAGES of all those guests from the "far ends of the earth," proceeding from the "mouth of the Jehovah."*

By a visit to the British and Foreign Bible Society's stall each visitor might, in his own language, have received "the wonderful words of God," written for every man "in his own tongue wherein he was born:" Parthians, and Medes, and Elamites (now Koords, Armenians, Persians), Chaldeans, Jews, Egyptians, Arabs, Italians, Greeks, with all the tribes of India added to those of China and Japan. One voice was speaking to them all, "He that hath an ear to hear, let him hear!"

In the last ten years—since the last gathering together of the works of all nations in this country—God has spoken with a mighty voice to call attention to HIS OWN ancient HEBREW and GREEK records; and in their many renderings has now said to almost all nations, besides his chosen people, "He that hath an ear to hear, let him hear."

How has HE HIMSELF in the chapter of events inscribed a fresh story of the Book in human annals in this decade? Has He not done so by REVOLUTIONS, which have all been overruled by Him to make way for HIS WORD to reach the common people?

What has been the work of God in ITALY? Not yet, indeed, in Rome, the throne of the Papal earth, has the Word free course, on the spot where its apostles were made a spectacle to the world, to angels, and to men. On emerging from the fifty miles of its surrounding Pontine Marshes, a desert of mingled morass and hillock, without a single house or village, when the frontier of Rome is reached—and in the last twenty years *reached by*

* At Kuruman, in South Africa, the natives call the Bible "Molomo oa Yehova"—the mouth of the Jehovah.

railway—every packet and paper was searched ere it entered the dismal city—where only oil lamps have till lately been allowed. The flashing light of God's truth too, is feared in the darkness of the Vatican.* Italians could tell, as they passed our Exhibition Bible stall, of things most new and striking in their country—of the

GARIBALDI.

Bible sold in open day at NAPLES; of men that read it and were not cast at once into dungeons for that crime; and that their noble patriot, Garibaldi, had said, "The Bible is the cannon that must liberate Italy."

And for the nations under Papal dominion :—FRANCE,

* Rome was finally wrested from the Pope in 1870, the ground covered by the Vatican only being left under his rule. There are now about twelve Protestant places of worship in what was once the papal capital.

the eldest son of the Church; since the Vaudois pedlar hid in his basket, amid laces and ribbons, "the gem shining from God," by how many colporteurs in his stead has it been scattered abroad in the armies of France and amongst her peasantry, chiefly by the influence of one good man especially devoted to the work. De Pressensé (the elder) lives on, to count his 3,250,000 copies distributed in the last thirty years, of which nearly 1,000,000 have been scattered in these last ten.

Who until this era had thought of making the collecting together of armies a time for the distribution of New Testaments? letting the voice of God speak, possibly for the first and last time, to those who were to fall upon the battle-field, and to those also who would *there* learn its value, and finding the "pearl of great price" in the trenches before Sebastopol, would live to carry it back to their homes, and bid it speak in their villages. Yes, to some who at first said, "This will do to light my pipe," it became the key of the door of heaven, for it opened to them another world, and revealed to them a Saviour who prepared them for the same by the pardon of their sins.

Then, when French soldiers met in friendly array with the martial hosts of England to subdue the pride of Russia, in 1855, and to assure the independence of Turkey, how did the Most High overrule the meeting to the shaking of the Empire of ISLAM. The SULTAN received the Book, and compared it with the KORAN. Was he influenced by the long residence of our Lord Stratford de Redcliffe (an English ambassador worthy of his office) at his Oriental court? or was it not a mightier influence still, that pointed to the hour of Fate upon the clock of Time, and bade the Commander of the Faithful to the False Prophet, desire his ministers to prepare that Hatti

Hamayoun, which lifted in an hour the heavy yoke of MECCA from the necks of God's old protesting children of the Eastern world (the NESTORIAN and ARMENIAN CHURCHES), in their darkness and their weakness, but in HIS OWN appointed season. Of what this has prepared them for, and of what has followed on the lifting of that yoke, "He that hath ears to hear, let him hear."

REVOLUTIONS AND REVIVALS.

The Voice of God has spoken by REVOLUTIONS and changes throughout the world. Not only from ITALY, as the CENTRE of the PAPACY; from CONSTANTINOPLE, as the CENTRE of MOHAMMEDANISM; but from CHINA and INDIA as the CENTRES of HEATHENDOM; where His WORD has been *hidden*, where a false book has *supplanted* it, and where, by modern generations, it has been comparatively *unknown*.

HE has had REVOLUTIONS for the WORLD, and REVIVALS for the CHURCH, His UNIVERSAL CHURCH. He has been restoring to HER the light of His countenance, perhaps in preparation for her last and final struggle with the powers of darkness before the dawn of the millennial day; and He is now pointing the eye of all intelligent observers to the Story of the Book, by fresh interest excited in the peoples of whom the Book treats. He has remembered the family of Japhet dwelling in the tents of Shem, and He has not forgotten Shem's own children. For surely the finger of modern discovery points far more distinctly than it did a dozen years ago to the remnants of the chosen race scattered through the wide world—to the exiles of Judah, and not only to *them*, but to those other children of the dispersion, the Israel whom they yet despise. How marvellous is the race—*one*, yet divided! The "twelve

tribes scattered abroad," to whom the epistle of James is written; the casting out of whom has been as certain as the choosing of them, and from a given date and cause. See the prophet Jeremiah (xv. 1):—

SUPPOSED ERA OF DISPERSION OF ISRAEL.

"Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

"And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

"And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

"And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem."

In the book of their Law (Lev. xxvi. 18, 24, 28), they had been forewarned of God by a *thrice* repeated prophecy, that should they deserve to be thus cast off, they would be chastised *seven times* for their sins. If the "time, times, and a half" of the prophet Daniel (chaps. vii. and xii.) have their explanation, as is generally supposed, in a period of 1260 years, then "*seven* times" must indicate 2520 years, or the first period *doubled;* and the commencement of such period in the reign of Manasseh, at his being carried captive to Babylon, in the era of Esarhaddon, king of Nineveh, might date from about 655 to 660 years B.C., and if so, the close of such 2520 years would fall within the circle of this our present decade.

"By the end of the reign of Esarhaddon," says Professor Rawlinson (which, however, he fixes from

Ptolemy's Canon, at about 667), "the triumph of the army of ASSYRIA had been so complete, that scarcely an enemy was left who could cause her serious anxiety. The kingdoms of Hamath, Damascus, and SAMARIA had been successively absorbed. Phœnicia had been conquered; JUDEA made feudatory; Philistia and Idumea had been subjected, Egypt chastised, and Babylon recovered. A time of profound peace in her empire succeeded to the long and bloody wars of Sargon. We hear nothing of Assyria in Scripture after the reign of Esarhaddon."—("Dict. of Bible," *Assyria.*)

From this time Jehovah went on "to stretch over Jerusalem the line of Samaria,"—"the line of confusion and the stones of emptiness" (Isa. xxxiv. 11); "wiping Jerusalem as a man wipeth a dish, wiping it and turning it upside down" (2 Kings xxi. 13); the process may have occupied more than fifty years. Manasseh's own repentance in his captivity, and Josiah's good reign, stayed, more or less, its extreme fulfilment, but the prophetess HULDAH, on whose testimony Josephus lays special stress (Antiq. b. x. c. iv.), declared to the latter king that the sentence had already gone forth (see 2 Kings xxiii. 17), and about 606 B.C. there came finally to Jerusalem "the king of the Chaldees," Nebuchadnezzar (2 Chron. xxxvi. 17, 18) :—

"And had no compassion upon young man or maiden, old man, or him that stooped for age : God gave them all into his hand.

"And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon."

And yet, notwithstanding this utter demolition, every careful student of history must discern the lengthened shadow still cast by the Jewish people on the dial-plate of time. Forgotten or persecuted, massacred or spared, they never die out, they are there still.

Where is there a nation so old as this nation? With its cradle in remote antiquity, its history has bridged all these centuries, and across this bridge we of modern days alone communicate with ages long gone by. How is this? The Jew folds in his vesture his imperishable Book, of the Law and the Prophets given him of God.

JUDAH CAPTIVE.

Those inspired authorities have told his story; and even the science and literature of this advanced era must come to *him* and his old ancestral records when they would seek to illuminate the lately disinterred remains and monuments of the men that were his foes. Babylon, and Assyria, and Egypt are gone down into darkness, they have perished, but the Jew remaineth; with him a faith has succeeded to a kingdom. Their languages,

all dead and voiceless, become of value only as God gives skill to modern masters of tongues to recover their meaning, and interpret their dark sayings, in order that they shall corroborate HIS OWN BOOK.

The men of JUDAH may still misinterpret these records for themselves concerning the Christ of God. Their eyes have been holden that they should not see Him—the Saviour of whom all their prophets bare witness; who came first to them and to Jerusalem; and being rejected of the royal tribe, turned next to the "lost sheep of the house of Israel"—to His other sheep who were not of this fold. Still Judah stands with the book which might have made her wise unto salvation, and still she guards it, prized, though sealed. Her "heart of stone" is itself a mighty testimony for God even in its silence and its unbelief; *the greatest living answer to the infidel,* and therefore now to be continually brought forward before the eye of Gentile Christians; and that we are approaching the era when the recovery of the chosen nation shall prove to be "the riches of the world" far more, according to St. Paul, than even their fall has been, Rom. xi. 12, the events of the last fifty years combine to indicate.

To what purpose is it tending, all the progress of this now rapid and restless world? The progress it is making in evil is keeping pace, is even over-striving, with all it makes towards good. "The prince of this world" still "reigneth;" and the vain shadows he raises strive thicker and faster in the path of those who serve him—of all who do not serve God. If he can only hinder men from pursuing the highest end of their being, he spares no secrets of mental development; he always pointed to the tree of knowledge. More rapid, and restless, and unsatisfactory than ever, from their

bewildering variety, are the ways that lead down to his chambers of death. "Men have sought out many inventions."

Only the humble servants of a better Master are taught to use the things of this world without abusing them; to make all progress subservient to the scattering of their Master's word of salvation and peace. Their daily draughts at the fountain He has opened in the wilderness, alone can slake their growing thirst for something brighter, higher, holier, than all this world has to bestow; and to verify *that* word, to confirm their faith in it in troublous times, God has recently opened his treasure-chambers of history, and bade men go and muse, as never they might before, among the temples and the graves of old Chaldea, the nursery of kingdoms. He suffers the science and research of modern days to relight the lamp the ancients left in Warka, their city of tombs. Let us take it, and penetrate into their mysterious chambers. They will tell us of the times of Abram's call out of "Ur of the Chaldees."

ANTIQUE LAMP FROM WARKA.

THE

"SEVEN TIMES" OF THE PATRIARCHS,

BEFORE THE GIVING OF THE WRITTEN LAW THROUGH MOSES.

Before the Flood	1656 years.
To the Birth of Moses	777 years.
To the Exodus	80 years.
First 7 years of Wilderness Life .	7 years.
	2520, or 7 times 360.

"A 'TIME' in the Book of Daniel and in the Revelation signifies as many years as there were days in the Hebrew year, viz., 360."—*Gaussen on Daniel.* *See also* "*Smith's Dictionary of the Bible,*" *Art. Year.*

CHAPTER II.

THE CRADLE OF NATIONS.

DISINTERMENT OF LANGUAGES—WITHSTANDING MOSES—OUR LORD'S WITNESS TO HIM—DIVINE HISTORY—BIBLICAL CHRONOLOGY—THE FAR BEGINNING—ENOCH'S PROPHECY—ADAM AND METHUSELAH—MARVELS BEFORE THE FLOOD—SHEM—ORAL TRADITION—EDEN—ARARAT, ITS SUMMIT—NOAH'S DESCENT—SHINAR—NIMROD—FIRST CHALDEAN EMPIRE—URUKH—CHEDORLAOMER—HAMITIC AND SEMITIC RACES—THE TOLDOTH BENI NOAH—NEW NATIONS OF AFRICA—ANCIENT BABYLON—ITS ERA BY STELLAR CALCULATION—TEMPLE OF MUGEYER, ITS CYLINDERS—CLAY TABLETS—WARKA—FALL OF CHALDEAN EMPIRE—EARLY IDOLATRY—FOUNDING OF NINEVEH—CALL OF ABRAM.

IT is by the disinterment and attempted deciphering within the last ten years, of *dead* languages (languages which lived before Greek and Latin became the spoken tongues of the civilized world), that we are carried back to cities and peoples whose names are found in the *earliest* records of our race after the Flood. We have too seldom considered the relatively great space of time, of which the Bible gives account, and no other book is left to tell, of the years *before* the Flood. Nor do we often realize *how much* of the history of those years and their deeds—the deeds of the antediluvian "giants," and "men of renown"—came down to the new era of the world, through the memories of the family "saved in the ark."

We are not left, however, to the traditions of men on this subject; for while these must have existed, and also in the course of time must have died away, there remains to us one brief, grand, inspired record.

The Creator and the Destroyer of that elder race, whose wickedness was great in the earth, Gen. vi. 5, "*made known his ways unto Moses,*" and left it to the "perilous times" of the "last days" (Are they not these on which we ourselves have fallen?) for men to "resist the truth" (see 2 Tim. iii. 8), and withstand Moses, as Jannes and Jambres (the supposed magicians of Egypt) "withstood" him of old. Singular to say, it is also written, "But they shall proceed no further, for their folly shall be manifest unto all men as their's also was."

The shadows of doubt may surely depart with the divinely-inspired testimony, the assurance of the Lord to Joshua, "As I was with Moses, so I will be with thee," Josh. i. 5—with our Saviour's record of Abraham's witness to the souls in prison, who desired a messenger to be sent to those still in the flesh, "They have Moses and the prophets, let them hear *them*," Luke xvi. 29; and with the narrative of His walk with the disciples to Emmaus, when "beginning at Moses and the prophets, Christ expounded to them in all the Scriptures the things concerning Himself," Luke xxiv. 27.

Did our Lord in that favoured interview go back to the first majestic announcement of the ways of God to man? "In the beginning God created the heavens and the earth." The apostle John opens his Gospel by declaring, "The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." This is the account of the creation laid up in the apostolic archives, and where could John have had it but from his Master?

Were Cleopas and his privileged companion told of the hour when the foundations of the earth were laid (Job xxxviii. 4), "when the morning stars sang together, and all the sons of God shouted for joy?" Did the Great

Teacher explain to His devout listeners the mighty contrast, and span for them the outline of the ages from the Creation to the Cross? Oh, what an exposition was then given by God himself to man! and such converse must some time be repeated with every soul that shall be taught to sing "the song of Moses and the Lamb."

THE ANTEDILUVIANS.

For 1656 years the Lord bore with the sins of the Antediluvians; preserving to Himself a holy line in the posterity of Adam's third son, Seth, who are said to have "lived by faith" (see Heb. xi.), and the duration of whose individual and successive histories furnishes us with the chronology of the period from the day that Adam stood before the Lord "a living soul."

In the seventh century after Adam, there arose his seventh lineal descendant, Enoch, of whom it is said that after a life of 365 years (during which "he walked with God") "he was not, for God took him."

Enoch, though living in that early period, is said by Jude to have had committed to him a prophecy, that, like those of Paul and Peter, concerned "the last days," and the second coming of Christ, "with ten thousand of His saints, to execute judgment upon the ungodly for the hard speeches which ungodly men have spoken against Himself." The veiled intimations of a future Redeemer and a future Judge must therefore have been the theme of converse in the antediluvian age, to which, indeed, judgment first came.

1656 years are less merely by about two hundred than the era of time that seems to *us*, the children of a modern day, so lengthened since the birth of our Lord

in Bethlehem; these years were spanned by only *two* intersecting human lives, those of Adam and Methuselah, for "Adam lived nine hundred and thirty years, and he died," and Methuselah, whose name given by his father Enoch, was prophetic of the flood ("He dies, and it is sent") must have lived on the earth 243 years with his great first-father.

Enoch, too, must have dwelt more than 300 years with Adam; his own translation took place fifty-seven years after the death of the father of men. "By faith Enoch was translated," says Paul, "that he should not see death; and was not found because God had translated him; for, before his translation, he had this testimony, that he pleased God."

There were, therefore, in the archives of our race before the Flood two grand outstanding deviations from the ordinary course of events concerning mankind. The creation of Adam and Eve, as full and perfect beings, who knew no infancy, and the translation of Enoch from earth to heaven, who knew no death. The first of these events has never been repeated; the second has, in the taking up of the prophet Elijah, and in the ascension of our Lord in His own risen body.

These and many other marvels were probably frequent subjects of thought and converse between Noah and his grandfather, Methuselah, with whom he may have communed 600 years; and Shem, the great grandson of the family, would have shared in the traditions which had been received direct from Adam, and were to be laid up in HIS memory for the information of those who should live 500 years after the Flood.

ORAL TRADITIONS.

The very long life of SHEM exceeding that of all his immediate descendants, except Eber, *must,* by the Hebrew chronology, have carried him into the era of ABRAHAM, with whom he was cotemporary for 150 years. He therefore lived fifty years with ISAAC, and died only ten years before the birth of Jacob and Esau. Isaac lived on till the thirty-fourth year of his grandson LEVI, the length of whose life (137 years), with that of his son Kohath (133 years), and his grandson Amram (137 years), are given us in Exod. vi. 16—20, though the ages of all the other sons of Jacob are left untold.

The line is thus carried singly on to Moses himself, who was the son of Amram and Jochebed: "Amram took him Jochebed his father's sister to wife," she being Levi's own daughter. Now, as Levi lived 103 years after Isaac's death, this daughter, the mother of Moses and Aaron, would certainly receive from her father Levi's own lips what he had heard from Isaac, and Isaac from Shem, of the world before the Flood. How few the links—how clearly to be traced! Adam, Methuselah, Shem, Isaac, Levi, Jochebed, MOSES, who is only the seventh from Adam, in another sense than Enoch, and as regards his possible and probable reception of ORAL TRADITIONS of the purest character concerning the history of the earth and man.

THE GARDEN OF EDEN.

Such considerations may carry us back more definitely to the first seat of human habitation, the Garden of Eden, planted by the Lord God in the neighbourhood of four rivers, the names of two of which have survived

the Flood, the Euphrates and the Tigris (the latter is the Hiddekel of Gen. ii. 14, and of Dan. x. 4). Enduring links between the past and the present, these two rivers "went out of Eden to water the garden," which was the birth-place of our race, nearly 6000 years ago; and they still go forth encircling desolate plains and mighty mounds of earth, which have for 2000 years entombed the old stone books that were to tell us in their appointed season of the Chaldean kings of the times of Abraham. These mounds have guarded slab, and cylinder, and brick, inscribed, *not* by God's Chosen People, but by their enemies, which were to render testimony when most needed to the truth of their Sacred Book, of *our* Sacred Book, that like a river of Truth, with the Euphrates and the Tigris, also spans the ages.

To this same locality of Eden, or one not far distant, judging by the rivers, we are brought a second time, by the resting of the Ark amid the wilderness of waters, on the plateau of Ararat. "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," Gen. viii. 4; rested perhaps among the Armenian highlands, which may have enclosed, as it were, some inland sea, during the further decrease of the waters; and it seems to have rested ten weeks on this calm, subsiding floor before the tops of the mountains around (probably the lower range of Ararat) were seen.

ARARAT.

And why was this region made a second time the centre whence the nations were to radiate to different quarters of the globe—Agri-dagh (steep mountain), as it is called by the Armenians; Kuh-i-noh (Noah's mountain) by the Persians? Probably from its geographical position.

The plain of the Araxes is itself 3000 feet above the level of the sea. From this the summits of the Armenian highlands rise to the height of 6000 or 7000 feet, bearing on their shoulders an extensive plateau, whence again, as from a fresh base, spring the greater and the lesser cones of Ararat. This plateau is equi-distant from the Euxine and the Caspian seas on the north, and on the south from the Persian Gulf and Mediterranean Sea. The river Acampsis connects it with the Euxine, the Araxes with the Caspian, the Tigris and Euphrates with the Persian Gulf. These seas were the highroads of primitive colonization, and in consequence the seats of the most powerful ancient empires of Chaldea, Assyria, Babylonia, Media, and Persia. Let us look at the present dwellers in those regions.

"Sick at heart of the abominations of the False Prophet" (says Dr. DWIGHT, in his book on ARMENIA, published in 1834), "and grieved by the knowledge that every sect and nation now inhabiting this country—whether Armenians, Georgians, Nestorians, Turks, Persians, or Kurds—address the God of heaven in a tongue they do not understand, I walked into the fields to gaze upon Mount Ararat, and recall the time when NOAH, *in this very valley*, builded an altar unto the Lord, and offered his burnt-offerings of a sweet savour (Gen. viii. 21), which preceded the divine and solemn covenant—'Neither will I again smite any more everything living, as I have done. While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease.'"

From almost every point between the cities of Nakhchevân and Erivan, on the opposite side of the river Araxes (some buildings of the latter are seen in our picture), the traveller has only to look across the valley to

take into one distinct field of vision, without a single obstacle intervening, the mighty mountain from base to summit. From Erivan it presents two peaks, and appears to be connected with a range of lower mountains, whose retiring outlines still leave the monarch in his lonely majesty.

From Nakhcheván, at a hundred miles' distance, Mount Ararat appears to rise like one immense ice-clad cone from the low valley of the Araxes, often shining with dazzling splendour against the expanse of the blue heavens. Sometimes at early dawn the peak is whitened by the pure light of day, while the purple of night still darkens its base. The first rays of the sun begin to crown it with gold, and then spread downwards to its foundations till they travel over the plain below. If it be true, as most suppose, that in the valley of the Araxes we are to look for the site of Eden, then on no part of the earth has the primeval curse rested more heavily than on the original paradise of Adam. Nowhere is it more true that man eats his bread in the sweat of his brow, and nowhere are thorns and thistles more spontaneously brought forth. Forbidding precipices of rock or earth, without a blade of grass, present rich colours variegated from white to fiery red, bespeaking mineral wealth and vegetable poverty.*

The region of Ararat has remained age after age the great barrier between the eastern and western portion of the elder world, and it now forms, as it were, the boundary stone of the three great empires of Russia, Turkey, and Persia.

NAKHCHEVAN claims the honour of being an older city

* The name of the first of Eden's rivers was Pison; "that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good," Gen. ii. 11, 12.

ARARAT.

than Babylon. Armenian etymology shows that the name signifies "first place of descent or lodging," and tradition affirms that here Noah himself remained. The melons, pomegranates, and especially grapes, growing in its gardens, are almost unequalled in excellence. Melons with bread seem almost the sole food of the people; but owing to the miasmata arising from its well-watered gardens, Nakhchevan is noted for its sickliness as much as its fertility.

The taller summit of Ararat is more than 14,000 feet above the Araxes plain; the lesser summit is 10,000 feet. After several unsuccessful attempts to ascend the mountain, which the Armenians believe to be supernaturally forbidden, it was not till 1829 that Professor Parrot, a German, under Russian auspices, succeeded in the design. Twice he was repelled by the snowy crest, but the third time he found himself on a slightly convex and nearly cruciform surface, about 200 paces in circuit, which at the margin declined rather steeply on all sides. This was the silver brow of Ararat, composed of eternal ice, unbroken by rock or stone. On the east-south-east he looked down on the lesser Ararat, whose head, as viewed from this higher point, did not appear like a cone, as it does from the plain, but like the top of a square pyramid, with larger and smaller rocky elevations at the edges and in the middle, so as to present somewhat the appearance of a Druidical circle, with its central object; and this is a curious fact, when taken in connection with the notion which many entertain, that the ark, in fact, rested on the lesser Ararat; as it is not easy to see how its inmates, including heavy cattle, could possibly have descended from the higher summit.

Professor Parrot's party spent three quarters of an hour on the mountain top, and after planting an oaken

crcss thereon, they descended. In going down, "it was a glorious sight to behold the dark shadows which the mountains on the west cast upon the plain, and then the profound darkness which covered all the valleys, and which rose gradually higher and higher on the side of Ararat, whose icy cone was still illuminated by the beams of the setting sun."

It remains to be added, that Ararat has since been the scene of a fearful visitation, which, in a few moments, changed the entire face of the country.

A dreadful earthquake commenced in June, 1840, and continued at intervals till September in the same year. As the most destructive shock occurred in the day-time, the loss of life was not great; but the destruction of property was immense, and traces of the calamity will be borne down to future ages in the fissures and landslips of the district. Even the aged mountain did not escape; vast masses of rock, ice, and snow were detached from its sides, and thrown at a single bound into the valley of Akhori, where they buried a village and a monastery, and where the fragments lie to this day, scattered over an extent of several miles. Clouds of smoke and sulphur at that time seemed to indicate volcanic agency.

THE DESCENT.

From this upper region wandered down the earth's new masters, with their right of rule over the animal creation, Gen. ix. 2; but with the divine injunction, as they multiplied and grew, to spare each other's blood and life; and as that old serpent, the devil, had glided into Eden, neither was he absent at the descent of the human race from Ararat. There was God and His new covenant with them, and His bow in the cloud; and in the first

vineyard that Noah planted, again the tempter presented the fruit to the venerable father, and stirred the spirit of the son to earn his curse. To him, the fallen archangel, it belonged to rekindle in the heart of HAM the memories of evil which had caused the Lord to repent that He had ever made man upon the earth, Gen. vi. 7.

There had been architects in the old world, builders of cities, as well as shephords, large owners of vast flocks and herds, mighty masters of music and song, and artificers in metals, we know not how wise, for men lived on then to test their own experiments, and improve upon them for successive centuries, and the memories of one or two may probably have added all to all. With the total sum of our modern knowledge, we have now no such conditions of its development. All the geography, the architecture, and the science of that ancient earth, was doubtless fresh in the memory of HAM. It is not unlikely that he fled at once from the face of his father Noah, across the desert into EGYPT; and as his posterity multiplied, we are told that they did so in the NILE VALLEY, in Cush or Ethiopia, in the oases of LIBYA; and had crossed back into the fertile CANAAN, and also settled in CHALDEA. "On the whole" (says the Rev. G. Rawlinson, in his volume on the Five Great Monarchies, illuminated by all the recent discoveries of his celebrated brother), "it is most probable that the hero-founder of cities, NIMROD of the tenth chapter of Genesis, passed from East Africa by way of Arabia, to the valley of the Euphrates, shortly before the opening of what is called by man the historical period."

The researches of the last ten years in those regions, and the reading of their disentombed records, have thrown back fresh light on things and peoples forty centuries

old; according to the shorter chronology of the Hebrew manuscripts, and our English version,—by which common readers certainly do well to abide, until some actual remains be found, whether in Egypt or Chaldea, that shall without doubt, have existed at a time previous to the possible allowance of this *shorter* chronology; of which the learned do not at present offer any definite or unanswerable proof.

THE LAND OF SHINAR.

It is not till very lately, not in fact *until* the last ten years, when the Rock of Behistun, standing so long a dumb record on the Persian plains, began to speak with the tongues of ancient Persia, Media, and Assyria, that light *could* have been shed on the labours of excavators and explorers. We might have found the bricks of King Urukh twenty years ago, and cast them to their heaps again, not knowing that our hand had lighted on the most ancient written records of the human race in Chaldea.

It is calculated by geographers, from the present rapid and measured growth of alluvium at the head of the Persian Gulf, that its waters once reached inland 120 or 130 miles further than at present, for land of this length, and some sixty or seventy miles in breadth, has been evidently gained from the sea in the course of 4000 years. This reduces Ancient Chaldea bordering on the gulf (the Mesopotamia, or "the between-river country" of the Greeks and the Romans) to somewhat narrow limits. It could only have had an area of about 23,000 square miles, not more than that of the modern kingdom of Denmark, and far less than our Scotland or Ireland.

Its sole geographical features were its rivers. It

was and it is still described as a *featureless* region, broken only by single, solitary mounds. It seems, however, to have been divided into Northern and Southern Chaldea, and in each of these districts we hear of a sort of tetrarchy, or special prominence of four cities, such as appears to be indicated in the Biblical notice of Nimrod, the grandson of Ham, "He began to be a mighty one in the earth, and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar," Gen. x. 8—10. The *modern* evidence of this obtained by explorers distinctly connects with the earliest Chaldean period the cities of BABYLON, UR or ERECH or Warka, LARRAH or LARSA (see Ellasar, Gen. xiv. 1), CALNEH (or Nopher or NIFFER), Borsippa, or Sippora, (or Sepharvaim). Sennacherib in a later age still calls himself "king of the four regions" or countries.

NIMROD.

NIMROD, the grandson of Ham, whose first capital seems to have been Ur, is placed not only in Scripture but by the local memories of the region among the foremost men of the old world, "a mighty hunter:" in him the Lord's promise seems first fulfilled, "And the fear of you and the dread of you shall be upon every beast of the earth." *

Nimrod was deified by his own nation under the title of Belu Nipru, or Bel-Nimrod. When the mighty bulls were disinterred by Mr. Layard, the Arabs believed themselves in the presence of old Nimrod; his ancient

* The Senkereh tablets show the boldness and the voracity of the Chaldean lion. "We have not as yet," says Rawlinson, "unearthed any hunting scenes belonging to the early Chaldean period; but there can be little doubt that the bow was the chief weapon both against the king of beasts and the wild boar, whose living representatives to this day both still haunt the Babylonian marshes."

worshippers are supposed to have placed him in the sky.

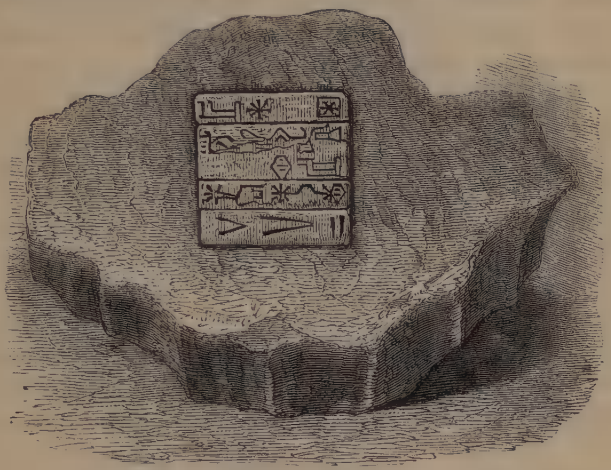
The broad and monotonous plains of Lower Mesopotamia suggest little variety of thought, but the clear sky and level horizon made the people astronomers, and the constellation of Orion still bears in Arabian astronomy the name of El Jabbar, the giant. YACUT, an Arab writer, declares that Nimrod attempted to mount to heaven on the wings of an eagle, and makes NIFFER the scene of the occurrence. It is supposed that we have here an allusion to the building of the Tower of Babel; but it cannot be positively determined whether Nimrod was concerned in building the tower of the eleventh chapter of Genesis, though Jewish, Arabian, and Armenian traditions speak of him as a rebel and apostate, and Josephus makes him a prime mover in this ambitious erection.

THE FIRST CHALDEAN EMPIRE.

Sir Henry Rawlinson supposes the founding of the Chaldean Empire by Nimrod at 2234 B.C., thirteen years after the birth of Peleg, in whose days the earth was divided.

"Ur of the Chaldees," the modern Mugheir, or "mother of bitumen," situated near the mouth of the Euphrates, was probably the most important of its early capitals, and a chief emporium of commerce. The excavations, conducted by Mr. Loftus and Mr. Taylor, in its mounds have brought to light the name of URUKH, which appears to have belonged to one of the earliest kings of the country. The *basement* platforms of all the most ancient buildings throughout this entire region are the work of this URUKH, who, now we are enabled to read his bricks, calls himself King UR and "King of ACCAD," and is thought, says Professor Rawlinson, to

be the first monarch after Nimrod of whom any remains have been obtained. His bricks are of a rude and coarse make; the style of writing upon them is very simple; they are ill fitted together, though in general of square form; sometimes they are only sun-dried. His substitute for lime mortar is moist mud or bitumen. The edges of the specimen brick here given have been broken.



ONE OF URUKH'S BRICKS—INSCRIPTION STAMPED IN MONOGRAM.

The language of this brick is Hamitic, and it is deciphered as follows:—

"URUKH, KING OF UR, HE IS THE BUILDER OF THE TEMPLE OF THE MOON-GOD."

It is as a builder of gigantic works that URUKH is known to us. The basements of his temples are of an enormous size. It is calculated that thirty millions of square bricks have been used in the construction of the one at Warka; and it is evident, from the size and number of this king's works, that he had the command of a

vast amount of naked human strength. He may have been an oppressor or a conqueror who thus employed his captives.

His buildings are carefully placed with their angles facing the cardinal points, and are dedicated to the sun or the moon, to Belus, Bel-Nimrod, or Beltis.

We are probably justified in concluding, from the careful position of the temples, that the science of astronomy was already cultivated in that day, and connected with religion. Rawlinson places the reign of Urukh at about 2093 B.C.* This would be in the time of Terah, Abraham's father.

It appears from the monuments that not very long after his reign, a change of dynasty took place in the country, the old Hamite and Chaldean line being superseded by a Semitic or an Elamitish family which reigned at Ur, but possessed a more extended dominion elsewhere.

Of this change we seem to have a remarkable trace in the account which Scripture gives of Chedorlaomer's Syrian expedition.

CHEDORLAOMER.

Chedorlaomer is a king of Elam, the early name for Persia, yet he reigns over Lower Mesopotamia; Amraphel, king of Shinar, Arioch, king of Ellasar, and Tidal, king of Nations, are his tributaries (see Gen. xiv. 1). He marches as far as Canaan, and is then opposed by the native princes, whom he conquers, and for twelve years Bera, king of Sodom, and his allies, are content to serve Chedorlaomer, after which they rebel once more, and are chastised by their conqueror, who now comes and carries off LOT, the nephew of Abraham, with their spoils.

* "Ancient Monarchies," vol. i. ch. viii., p. 203.

The great hunter Nimrod, the great builder Urukh, and the great conqueror Chedorlaomer, are the veritable great men of the first Chaldean Empire, Nimrod, especially, to the present day. The modern Chaldeans remember always three heroes, Nimrod, Solomon, and Alexander. Urukh seems to have been commemorated by the Greeks under the name of Orchamus in Ovid's Metamorphoses. Chedorlaomer is surely the "Kudur Lagamer," or "Ravager of Syria," of the tablets.

HAMITIC AND SEMITIC.

The Rawlinson brothers are rich in their materials for comparative chronology, and deep students, not only of the bricks of URUKH, but of the Babylonian historian Berosus, who lived in the fourth century before Christ, and is quoted by Josephus as a collector of Chaldean antiquities. And after all their various researches in their deep subterranean libraries, hitherto inaccessible to mortal eyes, they are enabled to attest "that the Mosaical narrative conveys the exact truth,"* that the early Babylonians were a HAMITIC race, distinct from the Assyrian SEMITIC.*

Sir Henry remarked in one of his lectures, that he found all places in the region of Ancient Chaldea had double names—those derived from the original Cushites, and those introduced by the Semites—which often caused confusion in attempting to identify localities. The Hamites were driven out by the Semites, and retreated to the mountain regions, taking the name of Sinjar with them (the Hamite vernacular for Shinar), so that we find it given to the mountains of Ararat even now.

* "Ancient Monarchies," vol. i. p. 55.

WITNESS OF THE LEARNED TO THE TOLDOTH BENI NOAH.

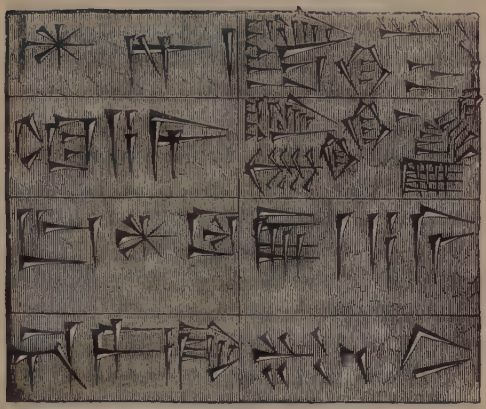
The extremest scepticism, says the brother of Sir Henry, cannot deny that recent researches in Mesopotamia and the adjacent countries have recovered a series of monuments belonging to these very earliest times, together with a vast mass of written historical records in the languages of these nations; and he adds, "The best linguists in Europe have now accepted the decipherment of the cuneiform inscriptions as a thing actually accomplished."

It is therefore no dream or myth that we have come into possession, in the last ten years, of records, not Biblical, which confirm the Bible; which take us back almost 4000 years to the cotemporaries of Abraham; which turn, as it were, the light of a burning-glass on certain unlikely portions of that precious old document of the tenth of Genesis, the "Toldoth Beni Noah," or, "Book of the Generations of the Sons of Noah," and commend them to the special attention of those who would doubt if that record is true.

The simple statement of the Bible that Nimrod, the grandson of Ham, had the beginning of his kingdom in Babel, is now confirmed by these clay proofs long reserved in darkness for the perusal of the men of the nineteenth century, who have peculiar need to "hold fast their faith" in the inspired book.

This statement concerning Ham's descendant had puzzled linguists and historians from time immemorial, but Revelation declared it, and here it is confirmed. Sir H. Rawlinson says, "It is now evident that the earliest inhabitants of Babylon spoke a language distinct from the Semitic; a Hamite language, of which there remains at present a few traces in the dialects of Africa. The ex-

cavations conducted at Niffer (Calneh), Warka (Erech), and Mugheir (Ur of the Chaldees), resulted in the discovery, among the most ancient remains, of this particular form of writing, differing greatly from the later



INSCRIPTION OF URUKH IN ORDINARY CUNEIFORM CHARACTERS.

Babylonian language, and presenting analogies with the second column of the Achamenian inscriptions. Its vocabulary is pronounced decidedly Cushite or Ethiopian, and it approaches among modern languages to the MAHRA of Arabia, and the GALLA of Abyssinia."*

* The GALLA language is diffused through regions west, south, and east of Abyssinia, over more than sixteen degrees of latitude; the people to whom this language is vernacular are still barbarian, and may be in numbers about five millions. Dr. Krapf compares them to the ancient Germans, always at war with each other and their neighbours. They are hated and dreaded by every people of Eastern Africa—Pagans, Christians, and Mohammedans. Their origin is obscure; they have made inroads on Abyssinia since 1537. Dr. Krapf supposes they come from the vicinity of the White Nile; their complexion is fairer than that of the Abyssinians. They call themselves *Orma, Ilm Orma*—"the sons of men," and excel in bodily and mental endowments. Around Abyssinia their tribes are agricultural and pastoral; but south of the

THE NEWLY FOUND NATIONS OF AFRICA.

It seems that the recent discoveries in the equatorial regions of Africa, and the tracing at last of THE NILE to its source, may bring us acquainted with highly intelligent nations of the Chaldean type, tall, well-made men, with straight noses and wavy hair, such as that of the Babylonians on the pictorial slabs in our museum; or, according to Captain Speke, "of a race similar to the Abyssinian, with a strong admixture of the Hindoo."

Abyssinia took its name from Habesche (mixture, or confusion), the union between the children of Shem and Ham. It is said that the King of Karagwe, in manners, may be compared with many Europeans. The total separation of this tribe and of that of Uganda, in blood, language, and habits, from the hostile nations of Uzinza, north of the equator, and their superiority of government, is very remarkable. The palace of the King of Uganda, however, consists only of hundreds of conical tents spread over the spur of a hill. In Karagwe the king asked Captain Speke "what became of the old suns, and why the moon made faces at the earth."

But to return to our researches in old time.

BABEL.

We possess in the bricks of Urukh in the British Museum the nearest relics to those times of Babel, or Confusion, when "the Lord did confound the language of all the earth," Gen. xi. 9. "There is no appear-

equator they are nomad and warlike. They believe in a supreme Being, and manifest great fear of evil spirits, whom they endeavour to appease by offerings of slaughtered animals. The Galla language has Semitic elements, but it is evidently *not* Semitic. It is highly euphonious and sonorous, and, as we see, has Hamitic relations.

ance in all Chaldea, so far as it has been explored," says Professor Rawlinson, "of any building which can be even probably assigned to a date before Urukh. The attempted Tower was no doubt earlier; and it may have been a building in stages, of the same kind as the temples now realized from their actual remains; but there is no certain reason to believe that any remnant of this primitive edifice has continued to exist to our day. The Birs Nimroud—thought by some to be so—is the great temple of Nebo at Borsippa, which seems to have been a suburb of the ancient Babylon. It is the most perfect representation left of an ancient Babylonian temple-tower in seven stages."

The Hebrew or Semitic root of the word "Babel" indicates confusion, but the native or Hamitic etymology, is Bab-ilu—"the gate of God." The latter was possibly the original intention of the name given by Nimrod. A temple was in all likelihood the first building raised by the primitive wanderers, and in the gate of this temple justice would be administered in early times, after which houses would grow up about the gate; but the intention stated in Scripture is to build "a tower whose top unto heaven;" the words "*may reach*," are only additions in our translation, and a grand aim of the builders may have been to make themselves a name and centre by their astronomical observations. One supposition concerning the title of Ur (light), is that *that* city was the seat of the sun-worship, and we know that all the celebrity of the Chaldeans, early and late, is connected with the stars.

We have many descriptions from Greek historians far later on in the age of the world, which point back to the rise of the ancient "kingdom of Babel," and one of these is of especial value.

When ALEXANDER completed the conquest of the second Empire of Babylon, B.C. 331, Strabo tells us that he found the great temple of Belus in so ruined a condition that it would have required the labour of 10,000 men for two months, even to clear away the rubbish with which it was encumbered. His design for restoring it was frustrated by his own death, and the removal of the seat of Empire to Antioch.

Ever since that era "Great Babylon" has become "heaps," according to the prophecies (Jer. li. 37). Her walls, nearly the height of the dome of St. Paul's, twenty yards thick, and extending fifty-six miles round the city have been all "thrown down" and "broken utterly;" they became but a quarry for the building of neighbouring cities. A "drought is upon her waters," Jer. l. 38; her system of irrigation, on which the whole fertility of the land depended, is all "dried up," her land is a "wilderness," jackals lie there, and "owls dwell there," Isa. xiii.; Jer. l. The natives regard the whole site as haunted, and neither will the Arab pitch tent there nor the shepherd fold sheep there.

The important fact above alluded to is in connection with the temple of Belus, or possibly with the Birs Nimroud. Callisthenes, a friend of Alexander's, was his companion at Babylon, B.C. 331; and he sent thence to Aristotle a series of observations on eclipses made in that city which reached back 1903 years. B.C. 331+1903=B.C. 2234.* The face of the sky had been read and recorded for nearly 2000 years in that one spot. Epigenes related that tablets of baked clay were the medium on which the astronomical observations of the Chaldeans were recorded. This primitive people appear to have excelled in the sciences of arithmetic and

* See note in Rawlinson's "Ancient Monarchies," p. 189.

astronomy. They invented different kinds of dials, and divided the day into those periods of hours which we still observe. "The fish god Oannes (Noah)," says Berosus, "brought the Babylonians civilization and arts out of the sea."

THE FISH-GOD OF ASSYRIA.

THE TEMPLE OF MUGEYER.

The excavations of Mr. Taylor at Mugeyer were made at the expense of the British Museum, and by the request of Sir Henry Rawlinson. Mr. Taylor carefully examined a remarkable temple, of which his original illustration is presented on the following page by the kind permission of his publisher. It was erected on a platform twenty feet above the plain, having two longer and two shorter sides, with their angles exactly facing the four cardinal points. There is every reason to conclude that its basement story (for it has two stages, and according to the information of the Arabs has had three) exhibits the workmanship of the OLD Chaldean period. Other discoveries lead to the conclusion that an early Chaldean temple was a building either in three stages or seven, of which the first and second were solid masses of brickwork, ascended by steps on the outside faced with marble, while the last was a house or chamber highly ornamented, containing the image and shrine of the god, and perhaps used as a sleeping chamber by the guardian priest. The inner mass of the bricks was often only composed of the sun-dried squares they use in Persia even to this day, and these were faced with kiln-dried bricks of small size laid in bitumen.

Mr. Taylor penetrated through the solid mass of

brickwork to the very base of the above edifice, and found nothing to reward his labours until in experimenting at the south corner of the upper story he came, at a depth of six feet below the surface, on a perfect inscribed cylinder standing in a niche formed by the omission of one brick in the layer. He then secured a precisely similar record from each other corner, and this led to the supposition that the memorial cylinders of the builders of Babylonian temples would always be found thus deposited.

CYLINDER OF NABONIDUS, B.C. 555.

The Mugeyer cylinders are now in the British Museum. They are invaluable documents in confirmation of the truth of Scripture. They inform us that the building in its present condition, being the Great Temple of the Moon, at Hur,* is the work of Nabonidus, the last of the Babylonian kings; who repaired it (his date is known through Ptolemy's Canon as B.C. 555); and these cylinders further distinctly state that Bel-sar-uzur (BELSHAZZAR) was the elder son of Nabonidus, and that he was admitted (as was common with eldest sons) to a share in the government.

When Cyrus took Nabonidus prisoner on the field of battle, Belshazzar was regent or governor in the city of Babylon, and thus actually king of the Chaldees, which agrees with the statement of the prophet Daniel (chap. v. 30). Then recklessly indulging in impious festivities, drinking wine out of the golden vessels which his ancestor, Nebuchadnezzar, had taken out of the temple of the house of God, he trembled before the writing of the spectral hand upon his wall; the years

* Sir Henry Rawlinson considers this identification with "Ur of the Chaldees" complete.

THE TEMPLE OF MUGEYER.

of his kingdom were "numbered and finished," and "in that night was Belshazzar, King of the Chaldeans, slain."

Such was the close of the *second* Babylonian kingdom. But the records of Nabonidus should only at present lead us back to the age of the basement story of the Temple of Mugeyer, and to the first Chaldean kingdom.

Sir Henry Rawlinson regards this as the earliest site colonized by the Hamite invasion, and assures us that the cylinders brought from thence bear the names of a series of kings, from Urukh, B.C. 2230, up to Nabonidus. Among them is that of Kudur Mabuk and Kudur-lagamer, the Chedorlaomer of Abraham. He says, "All the kings whose monuments are found in ancient Chaldea, used the same language and the same form of writing. They professed the same religion, inhabited the same cities, followed the same traditions. Temples built in the earliest times received the veneration of successive generations, and were repaired and adorned by a long series of monarchs, even down to the time of the Semitic Nabonidus."

CLAY RECORDS.

The Chaldeans inhabited a country which was entirely destitute of stone, and even its wood was scarce and of bad quality, being only that of the palm trees which fringed the rivers. They have nevertheless contrived with their *excellent clay* to raise vast structures, which must have provoked comparison with the pyramids of Egypt. Their temples were plain and massive, deficient in external ornament, the buttress and the air-hole alone breaking the uniformity of the walls; but their remains are still impressive as they loom in lonely grandeur through the mists of the surrounding marshes.

Their wonderful TABLETS, also of clay, and less perishable than those of stone, have reached the European nations more securely than papyri or parchment rolls.

They are rudely shaped into a form resembling a pillow, and thickly inscribed with cuneiform characters,

UNBAKED CLAY TABLET AND ITS ENVELOPE.

and seem to be documents which after being duly attested have in general been enveloped before they were baked, in a cover of moist clay, upon which their contents have been inscribed. The one shown in the woodcut is considered to be the document of some private person, in the time of a king who is placed by Sir Henry Rawlinson at the close of the first empire of Chaldea, and consequently at about that of Israel's Exodus from Egypt.

The seals or signets of their kings or great men, formed of agate or jasper, appear to have been used in impressing the moist clay, and these signets they must

have known how to engrave. A signet cylinder of King Urukh was possessed by Sir R. Porter, and though now lost is figured in Rawlinson's "Monarchies," p. 118; and this actually presents persons in fringed, and flounced, and striped garments. In Joshua's time a rare and beautiful Babylonian garment, and a wedge or tongue of gold, were the ruin of Achan when imported into Palestine.

WARKA.

About 120 miles south-east of Babylon, are some lofty and enormous piles of mounds, also remarkable for their name and importance. The Arabs call them Warka; and Sir Henry Rawlinson states his belief that this word is derived from "Erech," the second city of Nimrod's kingdom, Gen. x. 10, the original Hebrew word being "Erk," or "Ark." Yet although Mugeyer may claim to have been Ur of the Chaldees on account of the reading of "Hur" upon its cylinders, it is suggested by Loftus that the ruined sites both of Mugeyer and Warka are included in the district of "Ur."

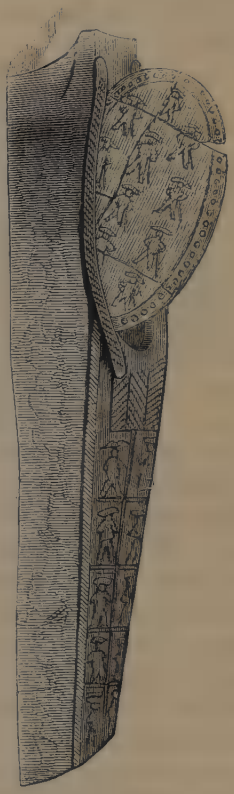
This "Ark City," is now proved to have been the grand burial-place of Mesopotamia. The mounds are composed of coffins, piled in layers of perhaps sixty feet in depth. From the foundation of Warka by Nimrod until it was finally abandoned by the Parthians, a period of probably two thousand five hundred years, it appears to have been a place of graves. The city cannot have been less than fifteen miles in circumference, and an unknown extent of desert beyond the walls is still filled with relics of the dead.

The Parthian coffins are shaped like a slipper. Hundreds are yearly broken up by the Arabs in search of gold and silver ornaments, and they bore through

one coffin into another for this purpose. The small antique funereal lamp is often also carried off from vault or trench. One or two of these fragile coffins have, with great care and pains, been brought to England, and may be seen in the Nineveh galleries of the British Museum.

They are glazed with a rich thick green enamel, and were only removed in safety by papering them within and without.

The Persians at the present time convey their dead from the most remote places, and even from India, to the holy shrines of Kerbela and Meshed'ali; sometimes the corpse is slung on a camel's back, or is floated, if possible, down a river. The Tigris and the Euphrates bore the dead of Babylonia to the dread solitude of the Chaldean marshes. To this day, at Bagdad, if a person is sick, a relation fastens a lighted taper to a piece of wood, commits it to the stream of the Tigris, and prays for the recovery of his friend. Should the light be extinguished while he can see it, he concludes all hope is past.



A PARTHIAN COFFIN.

Among the lesser objects exhumed at Warka by Mr.

Loftus, were the accompanying small Babylonian figures.

An old man with a flowing beard, wearing a skull-cap and long robe encircled round the waist by a belt, his hands clasped in front, in the Oriental attitude of respect, and a younger personage holding something in his hands. Though stiff in outline, they were very correctly modelled, and composed of stone-coloured clay. These figures were considered possibly to belong to the earliest type of funereal remains. The pottery found in the vaults is seized upon by the Arabs for modern domestic use. In the changeless East, the fashion of the pitchers would be the same to the present day. Those in our museum are probably only of the Roman period.

FALL OF THE BABEL EMPIRE.

The local extent of early Chaldea seems to have been much less than that of the second, and Babylonian

monarchy, founded on the same site. The first dynasty of Urukh, according to Berosus, lasted four hundred and fifty-eight years; and then there followed nine Arab kings, who ruled two hundred and forty-five years, a total of 700 years.

Crushed by a race far inferior to themselves, the first Chaldeans and their kingdom perished. The Arab race has left no monuments, and barely a trace of itself in the country, while the ancient Chaldeans, the stock of Cush and people of Nimrod, did not sink into comparative obscurity till about 1500 B.C., at about the time of Moses. Their language fell then into disuse, and came to be a learned tongue, studied only by the priests and the *literati*; as "Moses was learned in all the wisdom of Egypt."

Whether we call these people Hamites, Scyths, or Chaldees, they were, in reality, the inventors of the cuneiform character, having first made rude pictures or hieroglyphics, which in time assumed the form of letters. It seems this alphabet was in use 1000 years before it was employed to represent the sounds of a language like the Assyrian, differing wholly in structure and character from itself. When the Semitic peoples began to make use of it, they retained the old Hamite values of the letters, and only modified the sounds to their own purpose. The sciences of Assyria, even to the latest times, appear to have been recorded in the old Hamite language, so that the acquisition of this tongue must have been an essential part of Assyrian education.

The language of that Hamite family had, of course, relation to the original language of Canaan, which had been peopled by the same race. It seems to have been understood by Abraham, for he communicated easily with the children of Heth (Gen. xxiii.) This

ancient Babel monarchy, only less ancient than the Egyptian, claims priority over every empire and kingdom which has grown up upon the soil of Asia.

When the Cushite settlers crossed the Red Sea, to come back to the lands of Shinar, and began to erect temples, build cities, and establish a regular government, Assyria, Media, Babylonia, Persia derived from the Chaldees the character of their writing. Each people added its own inventions to the ancient lore, but Chaldea was their first teacher.

On the early sites chosen by Nimrod—Babel and Erech and Accad and Calneh—there arose fresh kingdoms, in later centuries, governed by Semitic races; but the old stamped bricks of Urukh, and the gigantic foundations of his temples recently traced, tell of the times when, hindered by God, men "left off to build" for a time, because of the confusion of tongues; and not understanding one another's speech, were scattered abroad upon the face of all the earth; yet the proof remains of the solid grandeur of their Hamitic intentions. The early history of the chief Hamite nations shows great power of organizing extensive kingdoms, of acquiring material greatness, and checking the inroads of neighbouring nomadic people; but among them were developed, we may well suppose, the earliest idolatries after the flood, and whether in Egypt or Chaldea, we find the same elements. Idolatry was the departure of man from God, and its sources were threefold.

EARLY IDOLATRY.

It consisted first in separating the idea of the One Divinity into that of his various attributes, as a ray of pure light is separated by a prism; and then it invented

symbols and made images of each, severally; according to the longing of human nature for the visible and the actual.

A second form of idolatry consisted in the Deification of the heavenly bodies; they being seen to move in the clear field of the Eastern skies were thought to be living existences, and hence the universal worship of the sun, the moon, the planets, and of fire.

To these two forms of idolatry were added a third, the Deification of Ancestors and early Kings, especially of Noah and his sons, whose history was made familiar by oral tradition, and often all these three elements of mistaken worship were mingled together in a chaos of confusion.

The worship of Noah was, at first in Egypt and afterwards in Chaldea, strangely united with the worship of the Sun. Osiris, the Egyptian sun-god, was a deification of Noah, and he entered into the ark which was symbolized by the crescent Moon. Noah was worshipped at No, at "populous No,"* or Thebes, named from Theba, the ark; in Chaldea he was worshipped at "Erech," otherwise the place of the ark, as "Anu," or "Ana," or "Oannes," or "Hoa." His most important titles are those which make him the god of science and knowledge, "the intelligent fish," the teacher of mankind, the lord of understanding; one of his emblems is the wedge, or arrowhead, the essential element of cuneiform writing which seems to assign to him the invention, or at least patronage, of the Chaldean alphabet. Another is a serpent, a symbol emblematic of superhuman knowledge; the name of Hoa appears on a very ancient stone tablet brought from Mugeyer or Ur, and Berosus represents him as one of the primeval gods. There are two or three most

* Nahum iii. 8.

curious Babylonian monuments in the museum, thought to have been landmarks, and covered with curses on those who remove them.* They are at the head of the stairs which descend to SENNACHERIB'S hall. One of them is of marble, in the shape of a massive fish. On the head, which is three-sided, a large serpent is carved, and around him, are scattered arrow-headed characters, which their readers say, commence the curses of the inscription. An arrow-head of some size also appears as an offering on an altar. The age of this monument is defined as 1120 B.C., but it belongs to the remains of Babylon, not to those of the *most ancient kingdom* of Chaldea, which we have been anxious to set apart for ourselves and our readers, and thereby to realize only the land out of which Abraham was called. The posterity of Elam, the first son of Shem, are traced through Chedorlaomer (Gen. xiv. 1), to the

* "Cursed be he that removeth his neighbour's landmark."

province lying south of Assyria and east of Persia, which is called by early geographers, Susiana; as in Dan. viii. 2, we read of Shushan, the palace which is in the province of Elam.

We would now close this chapter with the one great event on which so much of the history of the human race has since depended.

THE CALL OF ABRAHAM.

"The God of glory," says Stephen in the book of Acts (chap. vii. ver. 2), appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran (Haran), and said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, and come into the land which I shall show thee." At this period, about 1921 B.C., Abraham being seventy-five years old, Shem, Arphaxad, Salah, and Heber, his more remote ancestors, were yet living, though perhaps not together, while the shorter lives of Peleg, Reu, Serug, and Nahor, his nearer grandfathers, had been concluded. Terah, his father, removes with his illustrious son, and shortly after his arrival in Haran, dies also.

Haran is the point from which the great caravan routes diverge towards the different fords of the Euphrates on the one hand, and the Tigris on the other; and round its wells, as we afterwards learn (Gen. xxix. 2), a large portion of Terah's descendants (Nahor's children) continued to linger, amongst whom Eliezer sought Rebekah as a wife for his master Isaac, and to whom Jacob returned on the same errand, after the continued Arabian usage of seeking kinswomen and cousins in marriage in the next generation.

But the God who had called first an *individual* in Adam, and then a *family* in Noah, was now about in

Abram to elect a RACE, who should be a witness for His name in the world. Abraham was to become "THE FRIEND OF GOD." The Arabs still know him by that name, "El-khalil-Allah;" the apostle James so calls him, James ii. 23. We find it written in Isaiah xli. 8: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend;" and Jehoshaphat appeals to God (2 Chron. xx. 7), "Thou gavest this land to the seed of Abraham, thy friend for ever." It is not for us to look to any quality in the human creature that elicited this divine love, and caused such a choice in its infinite condescension, yet one alone is mentioned (Gen. xv. 6) "Abram believed in the Lord, and He counted it unto him for righteousness." He had the simple faith of a little child in what God had said and done, and declared He meant to do. He distinguished "the God of glory" from all the inventions and devices of Chaldean imagination. He worshipped neither Noah nor Nimrod, and amid all the seductions and growing luxuries of his Hamitic neighbours, he gave his heart to "the most High God." He reposed as a child in the strength of God (such is the force of the original Hebrew), and thus he became (Rom. iv. 11) "the father of all them that believe."

And now having called forth the love and trust of Abraham's heart, his wondrous "Friend" begins to teach him lessons of truth alike from the dust beneath his feet, and the stars above his head. The Chaldeans took water and slime and made bricks, like those of Urukh, on which they wrote continually their own name and their own glory; but God wrote with His finger on the dust of the earth, that if those atoms could be counted, so should Abraham's seed be; and He brought him forth abroad out of his tent by night and from the

starry book of the Chaldean sky, in which men had already formed for themselves idols, again God bade *him* only see the number of his seed, and rise above the worship of "the host of heaven."

Once more desired to go forward, "not knowing whither he went," the patriarch Abram passes "unto the place of Sichem, unto the plain of Moreh; and the Canaanite was then in the land," Gen. xii. 6. He has not escaped from the neighbourhood of Hamitic power. There were then but two abodes of settled life in Canaan —its oldest city, Arba (Hebron), the "city of the four giants;" the other, the circle of the five cities in the vale of the Jordan—Sodom and Gomorrah, Admah, Zeboim, and Zoar. The warlike Amorite chiefs, Mamre and his two brothers, were camped along the mountain tops, and the Horites dwelt in the caves of their distant Petra, where Chedorlaomer afterwards conquered them, and with them the giant Rephaim, the Zuzims, and the Emims.

But where does Abram first sojourn? Not at Hebron, and not in Sodom; it is in SICHEM God repeats the promise to his "friend," "to thy seed will I give this land!" He halts beneath the terebinth or turpentine tree of Moreh, and the place is remembered even to this day. Sichem is a vale of sweet waters, and amid all the sites of Palestine, none are so charming as that dale. "Here alone," says Vandevelde, "is found the blue gray haze which is usually so lacking in the land where tints of fire and purple edge closely on the glittering lights, causing the hard outlines peculiar to the perfect transparency of the Eastern sky." In Sichem only the blue distance fades away, as in an English landscape. The situation of the town is one of surpassing beauty. It is exactly at the water summit, or shoulder of the hills;

and streams issuing from its numerous springs, flow down the opposite slopes of the valley, spreading verdure in every direction. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands; and the part of Syria which he loveth most is the district of Jerusalem; and the place which he loveth most in the district of Jerusalem is the mountain of Nablus." A position affording such natural advantages would hardly fail to be occupied as soon as any population existed in the country.

The vale of Nablus is said to differ from all other scenes in the Holy Land, and it owes its peculiar beauty to the many fountains, rills, and water courses in which it abounds. Here is always shade, not now of the oak or the terebinth, but of the olive grove, so soft in colour and so picturesque in form, that we can willingly dispense with the want of all other foliage for its sake.

The valley is far from broad, not exceeding in some places a few hundred yards, and as you advance under the shadow of the trees along the brook side, you are charmed by the minstrelsy of a host of singing birds. Mounts Ebal and Gerizim rise in rough lofty ridgy precipices immediately above it, apparently to the height of 800 feet on either side, and all who have ascended these summits speak of the gardens, the orchards, and the corn-fields of the wide luxuriant vale below. This view always breaks upon the traveller in such striking and refreshing contrast to the barren hills of Judea.

We may follow in idea the Father of the Faithful to the heights of Gerizim from the plain of Moreh. Its elevation above the neighbouring hills is so great as to deserve the supremacy which Josephus gives it, "The highest of all the mountains of Samaria." From the

wide rocky platform on its summit with the cave beside it, still existent, Abram would embrace a view of the Mediterranean Sea on the west, the snowy heights of Hermon on the north, and on the east the far-off wall of mountains beyond the Jordan, while the lovely expanse of the plain lay stretched as a carpet of many colours beneath his feet.

A recent traveller corroborates this possibility—the Rev. J. Mills, in his "Three Months' Residence at Nablus." He speaks of Mount Gerizim as strewn all over with the remains of former buildings, and says, that one square room in the north-eastern corner of the ruins, is now used as a mosque. Here the once magnificent temple of the Samaritans occupied the most imposing site in the whole of Palestine. "On my first visit, in 1855, I obtained from the top of the mosque a most glorious view, extending from the trans-Jordanic mountains on the east, to the Mediterranean on the west, upon the blue bosom of which I could distinctly see the gliding of white sails. The view was much grander than even that from Mount Tabor."

CHAPTER III.

"EPHRAIM IS MY FIRST BORN."

THE PROMISE OF THE LORD TO ABRAM—HIS ALTAR—HIS CONQUEST—WAS MELCHISEDEK SHEM?—MOUNT MORIAH—GOD'S COVENANTS—OFFERING OF ISAAC—SCENES AT SHECHEM AND ON GERIZIM—SHILOH—POPULATION—THE CURSE AND THE PROMISE—THE SAMARITANS AT NABLUS—THE YOM-KIPPOOR—RECITATION OF THE LAW—THE PENTATEUCH—CASE OF THE GREAT ROLL—VISIT OF THE PRINCE OF WALES TO NABLUS—WHO ARE THE SAMARITANS?—THE SAMARITAN PASSOVER.

AND the Lord appeared unto Abram and said, "Unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him," Gen. xii. 7. Is it not as likely that this divine appearance took place upon the mountain as in the plain? From Gerizim only could "the land" be seen. In these early times we first hear of altars as built in spots hallowed by religious associations, or by the appearance of God. The first altar mentioned in Scripture is that built by NOAH when he left the ark, and the second is by ABRAHAM when he thus entered his future heritage; and it is worthy of remark that Gerizim, or its immediate neighbourhood, has been the seat of primitive worship from that hour to this. It has been "a holy place" to Israel, or one so called, for nearly 4000 years.

What scenes have taken place on this spot! The historical testimonies to the identity of the modern Nablus and the ancient "Sichem" are perfectly satisfactory and undisputed. After Abram's first journey into Egypt, and his return "very rich in cattle, in

silver, and in gold," he again dwells in the land of Canaan, conquers Chedorlaomer, and receives the blessing of Melchisedek. Mr. Mills coincides entirely in the modern opinion that the meeting with the "King of Salem" (Gen. xiv. 18) occurred on Gerizim, and that to Melchisedek, as the royal guardian and master of the most ancient and conspicuous sanctuary of Palestine, Abraham paid the tenth of his recently-acquired spoil. The same belief is entertained by Jerome and Eusebius, who speak of the interview as taking place on "Ar-Gerizim," the mountain of the Most High.*

The opinion of the ancient Jews and Samaritans that Melchisedek may have been SHEM, is not without possible foundation; and what so probable as that the father of the Shemitic race was the "priest of the Most High God," and that he would be cognizant of the promise made to his most favoured descendant?

St. Paul, in his comment on Melchisedek, in the seventh of Hebrews, as a priest and king greater than any priest of the tribe of Levi, and of an order prefiguratory of the priesthood of our Lord Himself, alludes to his unnamed descent and perpetuity of office. The perpetuity of Melchisedek's priesthood, *if* he were SHEM, might be realized in his living ninety-seven years with Methuselah, who had spent centuries with Adam, while his own life ran on sixty-two years beyond his long-lived son Arphaxad. He must have seen Peleg—in whose days the confusion of tongues took place—with Reu, Serug, Nahor, and Terah, with their generations, pro-

* The name of Salem recurs in the history of Jacob, Gen. xxxiii. 18, as a city of Shechem, also in the apocryphal book of Judith, chap. iv. 4; and Dr. Robinson mentions Salem as a village lying east of Nablus, across the great plain. Mr. Mills says, "that this was the Salem of Melchisedek, appears to me all but certain." The distance is not very great between Jerusalem and Nablus. "I have passed it again and again," adds the author just named, "in the shortest winter days."

NABLOUS, WITH MOUNTS EBAL AND GERIZIM.

bably die out, and must have seemed *to them*, indeed, to have "neither beginning of days [in their dispensation] nor end of life." Shem outlived his father Noah by 150 years, and he died only thirty-one years before Eber, his great grandson, who was the longest liver after the flood, and ancestor of both the Arabs and the Hebrews. "Eber died being 464 years old; he was the seventh from Enoch, and not far inferior to him in godliness."* We are not told when Ham or Japheth died, or either of their wives. Our whole attention is directed to the line of Shem, as that in which Abraham was to come and to receive the promise.

MOUNT MORIAH.

The word Moriah, or Moreh, means, according to Hengstenberg, "appearance of Jehovah," and it was in the place of Sichem, on the plain of Moreh, that the first recorded appearance of the Lord took place.

It is also probable that after the slaughter of the kings for Lot's sake and ere Abram returned to his abode in Mamre, the solemn vision of the fifteenth chapter of Genesis may have occurred on Mount Gerizim, when the horror of the bondage passed before him in his slumber, and the lamp of the Divine Presence moved between the divided members of the animals chosen for sacrifice.

GOD'S COVENANT.

The heifer, the she goat, and the ram, were cut in twain, for, after the fall, man, as guilty, needed to be always represented by a sacrifice of slain beasts. Thus

* See "A Consent of Scripture," by H. Broughton, dedicated to Queen Elizabeth, on Shem as Melchisedek.

accepted, the Creator made a COVENANT with His creature, in the Hebrew *Bĕrīth*, a word derived, according to Gesenius, from *bārāh*, to cut; see also Jer. xxxiv. 18, 19. A covenant, in men's ideas, now generally implies conditions on either side; but the first covenant after the Flood, as made with Noah, was one of free and eternal promise, when the Bow was set in the cloud as the token that God would remember "His covenant that the waters should no more become a flood to destroy all flesh."

That which is commonly called the OLD TESTAMENT COVENANT of God, was made with Abram, and it included both temporal and spiritual blessings promised to a particular race, a promise of the "land" and of the "seed"—a covenant in which God only asked for faith on Abram's side. This promise, St. Paul remarks, could not be annulled by any breach of the Law, which was given 430 years afterwards; the apostle speaks of it as "confirmed before of God in Christ" (Gal. iii. 17); therefore to this incident of the past our Lord alludes, when He says, "Your father Abraham rejoiced to see my day: and he saw it and was glad."

As Noah had received the token of the Bow, to seal the Covenant of Ararat, so to Abram was appointed a seal or sign of the covenant concerning the temporal inheritance —that of Circumcision. This is still observed by all his posterity; the rite has been handed down from father to son for 4000 years, as instituted on the plains of Mamre, when first prescribed to the "father of nations" and the mother of kings of people (Gen. xvii. 16). This sign was to be shared with Ishmael, his son by the bondwoman, and even with servants and slaves born in the household. There were other signs of this covenant, that of the SABBATH a DAY of rest, holy to the Lord, a

sign between Him and the children of Israel for ever that He had brought them out of the house of bondage (see Deut. v. 15), and then came the writing of the covenant of the Law itself at Mount Sinai inscribed by the finger of God—the Law for the chosen people, which was to lift them up from the level of surrounding heathen kingdoms, and give them sacred writings—A BOOK inspired of God—which it thenceforth became the great purpose of their national existence to obey, and to transmit to their children.

The signs of God's Covenant yet stand sure! The Bow still spans the heavens, the DAY and the BOOK still bless the earth. The messenger of the NEW COVENANT, the Saviour, "came not to destroy but to fulfil." The Sabbath is still "the pearl of days" to His children, the spiritual Israel—though the seventh day has been changed for the first of the week, to memorialize not His rest as the Creator of the world, but His rising as its Redeemer from the tomb. Israel, scattered and chastised seven times for her sins, still observes the sign of circumcision, and so do the race of Ishmael. The Levitical priesthood, who were to be zealous for the administration of the Law to the people, made it void by the traditions of their Mishna and Gemara; their office has merged into that of prophets and apostles, and also into a wider ministry—the ministry of all saints all over the world—having a holy zeal for Christ and for His Word, to which priest-*craft*, not priesthood, is ever more and more opposed.

THE OFFERING OF ISAAC.

To return to Abraham's sacrifice, and to the burning lamp, which a second time signified the "appearance of Jehovah," and ratified the promise of the gift of the

land to the seed of the yet childless man, who were to be in number as the stars.

That the vision took place on Gerizim, and that this first covenant with the "father of the faithful" was confirmed on the same spot, seems implied by the promise of Gen. xv. 16, "In the fourth generation they shall come hither again."

Between that "coming again" intervened the birth of Ishmael and of Isaac, and the offering up of Isaac himself for sacrifice, probably about forty years after the time of the vision, and when Isaac, as Josephus says, was about twenty-five years old. Josephus is often proved to be right, but not always or invariably so. It is on his tradition and authority, rather than on any statement of the Scriptures, that the scene of Isaac's offering has been transferred, in popular belief, to Mount Moriah, one of the hills of Jerusalem. Yet when the destroying angel stayed his hand at the threshing-floor of Araunah the Jebusite (2 Sam. xxiv. 16), there is no allusion made to any previous act of the Lord's mercy shown in that locality; and neither at the building or at the dedication of Solomon's Temple on the same spot, when the glory of the Lord filled the House, are we ever reminded that He had already sanctified it by any previous appearance to Abraham or salvation to Isaac; the narrative merely goes back to the lesser event of staying the plague at the threshing-floor of Araunah.

We are therefore inclined to believe, with various thoughtful travellers, that the offering of Isaac took place on Gerizim and not at Jerusalem. The reference in Amos vii. 9 confirms the idea that these hills of Samaria were the "*high places of Isaac*," which were to become "desolate;" the sanctuary of Israel which

was to be "laid waste;" the house of Jeroboam which was to be "given to the sword." "Our fathers worshipped in this mountain," said the woman of Samaria to our Saviour, when He came to Sychar, in the days of His flesh, and although He answered her, in an era when the prophecy of Amos had been long fulfilled,—"Ye worship ye know not what, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father,"—the reply recognized the two high places of the chosen people, of which Gerizim stood first in venerated antiquity and in chronological order. "When Isaac was to be offered, Abraham was in the land of the Philistines. From Beersheba, or Gaza, the southern point of Palestine, he would move along the plain, and on the morning of the third day would arrive in Sharon, where the massive height of Gerizim is visible 'afar off,' see Gen. xxii.; and from thence half a day would bring him to its summit, whereas Mount Moriah, at Jerusalem, is not visible till the traveller is close upon it."*

SCENES AT SHECHEM.

The locality thus sacred in the lives of ABRAHAM and ISAAC, was not less so to JACOB. He, too, pitched his tent, and built his altar in Shechem, and when he left it in sorrow for the violence of his sons, and put away from his household their strange gods, and went up to Bethel, he hid the idols and the ear-rings under "the Oak of Shechem." It was a place of oaks (terebinths) then, as it is of olives now.

It was at Shechem the cruel brethren sold their father's favourite, Joseph, to the Ishmaelites going down to Egypt with balm and spicery (the first caravan we hear of in Scripture), and so led their own way into the

* "Sinai and Palestine," p. 248.

land of bondage. It was to Shechem and Gerizim that they came again in the fourth generation, according to the vision of their great forefather, bringing Joseph's bones, which they had carried with them, by his desire, through all their forty years of desert wandering (Gen. l. 25); and they buried them in Shechem, in the inheritance of the children of Joseph (Josh. xxiv. 32). "At the mouth of the Valley of Shechem two slight breaks are visible, in the midst of the vast plain of corn—one a white Mussulman chapel, the other a few fragments of stone; the first covers the alleged tomb of Joseph, Ishmael's mark of present triumph over Isaac's exiled race; the other, THE WELL, choked up by ruins, but still the well of 'our father Jacob.'"

Here, while the ark remained in the valley, up the sides of the twin mountains stood the thousands of Israel, the chiefs, the judges, the Levites, the women, the children, and the stranger, six tribes uttering the curses from the barren Ebal, and six the blessings from the pleasant Gerizim, and as each curse and blessing was pronounced there came with a vast voice from each of those living hills the Amen of the consenting multitudes (Josh. viii. 33).

"Those who have seen the spot," says Mr. Mills, "can readily realize the scene. Just where the two mountains approach each other nearest are the two lower spurs, looking like two noble pulpits prepared by nature —and here the Levites would stand to read. The valley running between looks just like the floor of a vast place of worship. The slopes of both mountains recede gradually, and offer room for hundreds of thousands to be conveniently seated.

"An objection has been made, that the distance between the two mountains is too great for the human

voice to traverse; and this would have greater force with those who imagine the reading to have taken place on the very summits of the mountains. I am not aware whether any experiment to test the point, had ever been made upon the spot, previously to my own. In company with two friends I pitched my tent in the valley, where I supposed the Ark formerly to have stood. I clambered up Gerizim and one friend up Ebal, the third party remaining with the men at the tent. I opened my Bible, and read the command concerning the blessings in Hebrew, and every word was heard most distinctly by the friend in the valley, the Rev. David Edwards of Newport, as well as by Mr. John Williams of Aberystwith, who stood on Mount Ebal. The latter then read the cursings in Welsh, and we heard every word and syllable.

"It has been observed by many authors how much farther one can see and hear in Palestine than in Great Britain, owing to the different state of the atmosphere. Dr. Robinson mentions a spot in Lebanon where the voice can be heard for two miles."*

Shechem was afterwards named as one of those six cities of refuge where the avenger of blood stayed his hand, and might not take his prey.

And now there is another scene at Shechem. The stalwart Joshua, the Lord's captain, "goes the way of all the earth, and again he gathers all the tribes here, and the elders and the judges present themselves before God." After reciting the Lord's dealings with them he says—

"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord.

* "Three Months' Residence at Nablus." By Rev. John Mills. Murray, Albemarle Street, 1864.

"Now therefore, put away, said he, the strange gods which are among you. . . . So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

"And Joshua wrote these words in the Book of the law of God, and took a GREAT STONE (for a witness), and set it up there under an oak that was by the sanctuary of the Lord" (Josh. xxiv. 15, 23, 25, 26).

JOSHUA is the great hero of Ephraim in his day, GIDEON its great judge. The Prophet SAMUEL, though a Levite, was a native of Ramah in Mount Ephraim; and Saul belonged to a tribe closely allied to the family of Joseph. So that during the priesthood of the former, and the reign of the latter, the supremacy of Ephraim may be said to have been practically maintained.

Gideon had seventy-one sons, and the mother of one of them was a native of Shechem. That son, Abimelech, slew all the others except one, named Jotham, that he might reign alone over the men of Israel. They made him king by the plain of the pillar in Shechem (probably Joshua's pillar). And when Jotham, who had hidden himself and escaped the slaughter, heard that Abimelech was king, he went and stood in the top of Mount Gerizim—the public or sacred place of the city—and lifted up his voice, uttering the parable of the trees, suggested no doubt by the varied foliage of the valley below. They had chosen the bramble for king, as he said; and the same chapter records Abimelech's beating down their city and sowing it with salt, "all their evil being rendered on their own heads, according to the curse of Jotham the son of Jerubbaal" (Judges ix. 57). Shechem is then no more mentioned till its rebuilding in the period of the monarchy.

IT IS THEREFORE IMPORTANT FULLY TO REALIZE THE IMPORTANCE OF THE CENTRES OF SHECHEM AND SHILOH, FOR THE SPACE OF MORE THAN 400 YEARS TO ANCIENT

ISRAEL. As the kingdom of Chaldea in reference to the Second Babylon,—so was Samaria, or the land of Ephraim, in reference to Judah and Jerusalem. How rich are the archives of its first era in patriarchal history!

The stories of the election of the kings of Israel in SHECHEM opens its second chapter and a new era. It was the first capital of the new kingdom of Israel as distinguished from the kingdom of Judah after the rise of Jerusalem into the capital during the reign of David.

The territory of Ephraim was central for situation, it lay in the way of communication for travellers through Palestine. From north to south, from Jordan to the sea, from Galilee and Damascus to Philistia and Egypt, the road lay "through Samaria." Shechem is considered to be the portion given to Joseph by Jacob when near his end—"the portion above his brethren." This central tract and this "good land" were naturally allotted to the powerful house of Joseph in the first division of the country; and it is very true, as Stanley says, that "we are so familiar with the supremacy of the house of JUDAH, that we are apt to forget its recent date comparatively with that of EPHRAIM."

Alas! as the psalm of Asaph tells us (Ps. lxxviii. 9):—

"The children of Ephraim being armed, and carrying bows, turned back in the day of battle.

"They kept not the covenant of God, and refused to walk in his law. . . .

"Then the Lord . . . . refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

"But chose the tribe of Judah, the Mount Zion which He loved."

But notwithstanding this, ere Rehoboam, the foolish son of the wise Solomon, ascended the throne of all Israel, the Lord turned once again to Ephraim, his first-born, with a tenderness that belongs only to that dear

relation; and taking Jeroboam, the Ephrathite of lowly lineage, declared to him the rending of the kingdom by the mouth of Ahijah the prophet, and accompanied the information with the startling offer of ten parts of that kingdom to himself—"If thou wilt walk in my ways, and do that which is right in my sight, as David my servant did, then I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." Jeroboam rebuilt Shechem and dwelt there, but his reign of twenty-two years did nothing but confirm his people in idolatry; the first of nineteen evil kings, whose dominion endured in Samaria for two and a half centuries. We will not investigate any details of their history till, in a future chapter, we can compare Assyrian records of them, lately disinterred, with those given us in the Scriptures.

SHILOH.

It is surely not without a deep and marked intent of God, that in this present generation the attention of European travellers and explorers, and consequently of most thinkers and readers, is chiefly fixed on the localities of SCRIPTURE HISTORY. We have seen that the capital of Ephraim and of the kingdom of Israel was Shechem; its great sanctuary was SHILOH.

The sites of heathen oracles had been always shrines for classic pilgrimages, but the site of SHILOH was completely forgotten from the time of Jerome until the year 1838.* Yet here the tabernacle of the wilderness erected by Joshua abode 300 years (Josh. xviii. 1). The "tent" or "tabernacle," that last relic of the nomad life of the chosen people, is described in the Rabbinical traditions as a structure of low stone walls, with a tent

* See "Robinson's Researches," vol. iii., pp. 87, 88.

drawn over the top, exactly answering to the Bedouin villages of the present day, where the stone enclosures often remain long after the tribes and tents have vanished. But for the precision with which the site of Shiloh is described in the Book of Judges (ch. xxi. 19), its situation could never have been identified with the present "Seilun:"—

"Shiloh, which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."

Shiloh is ten miles south of Shechem, and twenty-five north of Jerusalem. The area of both the kingdoms of Israel and Judah at the death of Solomon was scarcely 13,000 square miles, or rather more than that of the six northern counties of England. The kingdom of Judah was rather less than Northumberland, Durham, and Westmoreland, 3683 square miles; the kingdom of Israel nearly as large as Yorkshire, Lancashire, and Cumberland, 9433 square miles; and if Jeroboam, living B.C. 957, could bring into the field 800,000 fighting men of twenty years old and upwards (see Numb. i. 3), the whole population of Israel may perhaps have amounted to about four millions.

POPULATION.

Reckoning from similar data, when Asa some thirty years afterwards brought into the field 580,000 men, it would imply a population of nearly three millions in Judah, or seven millions in both kingdoms.

The population of the counties above named in our own country was, by the census of 1861, over four millions. That of London is now supposed to be more than three millions (and this has increased by the number of half a million in the last ten years). It may give us a

comparative idea of the whole Hebrew population in the palmiest days of their dominion to suppose that it more than doubled that of London, or was by a third larger than the population of our northern counties. For a sparsely peopled country of similar size and character to Palestine, we may look at Wales with its million of people, but the well-nigh sevenfold populousness of Syria in the past is well attested by universal witness, and we need not doubt it.

We pass within the borders of the Land, aware of its small extent; that its length from Dan to Beersheba is not two hundred miles, and that the breadth of Western Palestine, from Jordan to the Mediterranean, is rarely more than fifty. We behold it as it is, "the land of ruins," above all other countries in the world. Not of ruins on a scale like those of Greece, or Italy, or Egypt, but of ruins everywhere; not a hill-top but is covered by the vestiges of some fortress or city of former ages. The Saracens, the Crusaders, the Romans, the Greeks, the Jews, even the Canaanites, have all left their tokens in the land,—so long the "battle-field of Babylon and Egypt," the "high bridge between the Nile and the Euphrates," the "thoroughfare and prize of the world."

And if the above be the picture of Western Palestine, the good land beyond the Jordan, the features of desolation are equally marked in Eastern Syria, especially as inclusive of Hauran and the Lebanon. Here the relics of Baalbec and Palmyra still tower in the wilderness, while hundreds of deserted villages dot the red desert. Eastern Syria has for the last 1500 years nearly, for the last four hundred utterly, been deserted by civilized and almost by nomad population, "desolate with desolation," as the margin reads of Isaiah vi. 11—13:—

"Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

"And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

"But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

This prophecy was uttered in the year that king Uzziah died, the tenth king of Judah, B.C. 758, rather more than a hundred years before the final resolve of Jehovah concerning their dispersion (see p. 18), as attached to the sin of Manasseh in Jerusalem.

THE CURSE AND THE PROMISE.

For more than five and twenty centuries has Israel now been "outcast," and Judah "dispersed" to the four corners of the earth, hated and slaughtered, despised and oppressed. How is it, that when the Gentiles reckon up her scattered children and count them, "sown among the nations" from all countries, they seem still to be seven millions, no fewer than in the days of their glory? And they are to number yet more than this. The prophet Hosea confirms the promise to Abraham (Hos. i. 10); he depicts their outcasting and also their return:—

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of (God's seed) Jezreel."

THE SAMARITANS AT NABLOUS.

The last ten years have been fruitful in fresh sketches and interesting descriptions of that remnant of Israel

who, under the name of SAMARITANS, yet dwell on the site of the ancient Shechem; about 150 in number, in their humble synagogue, at the foot of Mount Gerizim, a few of them worship still—the oldest and the smallest sect in the world.

Distinguished by their noble physiognomy and stately appearance from all other branches of the race of Israel, they are left "in the midst of the land," as the gleaning grapes when the vintage is done. Some graphic details from the pen of George Grove, Esq., who visited them in October 1861,* will introduce the reader to this singular people. This gentleman was so fortunate as to be present at their celebration of the Yom-Kippoor, or Day of Atonement, the one only fast which they keep in the year, with ultra-Jewish rigour. Not any food then passes their lips for twenty-four hours, and during that time the whole Pentateuch is recited from beginning to end by the priests, and all the congregation with them as far as their memories allow, in a sort of plain song, but in hideous discordance. Meantime their unfortunate children wail and cry from hunger and thirst, which must not be satisfied. Towards the close it becomes a furious race of screeching recitation; then the worshippers approach and kiss, or touch, the rolls of the Law, and are dismissed with a blessing to their pipes, for smoking is generally their first refreshment.

Mr. Grove was present at the beginning of the recitation in the evening, and left them to continue it through the night. He rejoined them the next afternoon about two hours before the close, and gives us the following picture, in words, of what he saw and heard:—

* Vacation Tourists' Notes of Travel, Vol. ii. Macmillan and Co. 1862.

RECITATION OF THE LAW.

"The sound of the service was much the same as it had been last night, only, if possible, more discordant; but the aspect of the scene was most pleasing, and struck me even more than at first. Many of the men were models of manly beauty, tall and dignified in form, and with lofty, open, and most engaging countenances. There is no posture in the world more noble and graceful than that in which Orientals sit on the ground. But all these were not sitting. A few were standing in a still more striking posture; propped up against the wall, like Belisarius in the well-known picture, on long staves, and holding out both hands in an attitude of deprecation or adoration.

"The pure white dresses, just relieved by the little dash of colour in the crimson tarbooshes, emerging from their white turbans, or of a red or yellow scarf escaping here and there; the quaint charm and glister of the antique glass chandeliers, the venerable vaults above, and the rich solid hue of the carpets under foot, were all tempered by the sweet soft light of the Eastern afternoon as it flowed in at the door, or wavered down from the apertures overhead—these things combined to form a picture, which, to a deaf man, would have been without alloy, and was so beautiful as to make even me (who am not deaf) forget the discordant voices for a few moments as I contemplated it.

"When at length the two great songs, with which Deuteronomy concludes, had been reached, there was a general stir, and a movement towards the front of the sanctuary. The priests came forth from behind a curtain of dull red and gold, clad in dresses of very light green satin down to the feet, and the recitations proceeded with

greater clamour and impetuosity than ever. Then the two great rolls, which, according to the Samaritans themselves, have stood to them in the place of the ancient glories of their temple ever since its destruction, and have certainly been the desire and despair of European scholars since Scaliger's time, were brought forth, enveloped in coverings of light blue velvet, and placed on a sloping stand in the centre of a recess. And at last the reading of the law was ended, amidst a perfect tumult, by the reiteration of two syllables—'To-rah,' the Law—at least thirty times.

"Then the two priests again emerged from behind the curtain, this time with the fringed garment prescribed in Num. xv. 37, covering the head, and reaching nearly to the knees; they put off the velvet coverings, and exposed the cases of the rolls to view. That to the right was bright silver, and evidently of modern make, the other puzzled me more. It was too distant for me to see any of its details, but the whole effect struck me as being Venetio-Oriental work, of the time of those fine silver and silver gilt articles which have been reproduced lately by Elkington in London. This was the signal for prostrations, fresh prayers, and fresh responses, which lasted at least a quarter of an hour.

"And now came the great event of the day, and of the year. The priests opened the cases, so as to expose their contents to view; and then, with their backs to the congregation, and their faces to Mount Gerizim, held them up over their heads, with the sacred parchments full in view of the whole synagogue. Every one prostrated himself, and that not once, but repeatedly, and for a length of time. Then the devout pressed forward to kiss, to stroke fondly, to gaze on the precious treasures. Several children were allowed to kiss. Fresh

intoning and vociferation followed, which I can compare to nothing but the Psalms for the day as performed at St. George's-in-the-East during the riots, when a majority SAID and a minority SANG them; and even that wanted the force and energy which here lent such a dreadful life to the discord. These responses, I was afterwards told, were avowals of their beliefs in Jehovah and in Moses.

"At intervals during this time the kissing and stroking of the rolls, as they lay in state on the sloping stand, was going on to an extent which must seriously injure them, and would be fatal if it happened oftener. The one in the old case was the favourite, for it is brought out with great reluctance, and all kinds of subterfuges are resorted to to avoid showing it to travellers.

"My weariness now became extreme, and meanwhile the poor fainting children lay strewed around, like so many Ishmaels in the last stage of existence for the want of water and food. At last the Holy Books were consigned to their retirement behind the veil, there to remain for another year, and by degrees the community dispersed. A little lamp was lowered from the ceiling, lighted, and left burning in the twilight before the sanctuary, and the *Yom-Kippoor* for the year 1270 (as the Samaritans reckon according to the Mohammedan era) was at an end.

CASE OF THE GREAT ROLL.

"Later in the evening," says Mr. Grove, "it so happened that, through the good offices of my host, he and I met the priest at the synagogue, and in consideration of a liberal BACKSHEESH, and the present of my knife, I was allowed to examine the *case* of the Great Roll, and even to make some rubbings of parts of it—very imperfectly, for I had not at all the proper things

with me. He began by assuring me it was 1400 years old. I told him if he took away 1000 years, I thought he would not be far from the truth, and so it proved, for not only was my former conjecture confirmed, but on examination, the priest himself found a date which he read as equivalent to A.D. 1420.

"It is a beautiful and curious piece of work; a cylinder of about two feet six inches long and ten or twelve inches in diameter, opening down the middle. One of the halves is engraved with a ground plan of the Tabernacle, etc., showing every post, tenon, veil, piece of furniture, vessel, etc., with a legend attached to each, all in raised work. The other half is covered with ornament only, also raised. It is silver, and I think (but the light was very imperfect) parcel gilt. My visit would, no doubt, have been very much resented by the community if they had known of it; and the feeling of this added to it a curious zest. As it was, I could not help fancying that I was committing sacrilege; stealing in in the dark and thus handling holy things. Of the roll itself I say nothing, partly because, knowing nothing of the subject, I hardly looked at it; and, partly, because it had been thoroughly examined by, or for, Dr. Levisohn, one of the missionary staff of the Russian Government, at Jerusalem.

VISIT OF THE PRINCE OF WALES TO NABLUS.

The visit of His Royal Highness the Prince of Wales to Nablus during the summer of the year 1862, has served to draw renewed attention to the precious manuscript above described, and to the Fountain of Inspiration at the source whence it sprang.

The wonderful art of photography has lent its aid t

THE SAMARITAN PENTATEUCH.

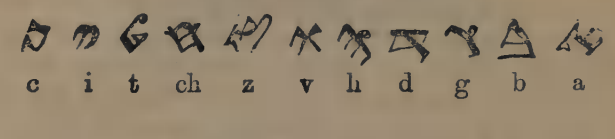
repeat and prolong the enjoyment of the Royal tour; and by expending a shilling the humblest Englishman in London might have followed in the route, and beheld the *Shechem* of the Old Testament, the *Sychar* of the New, the Neapolis or *Nablus* of modern days, nestling between the Mounts of cursing and blessing, the *Ebal* and *Gerizim* represented at the beginning of this chapter, our woodcut being an excellent representation of the photograph.*

By the gracious permission of His Royal Highness, and the kindness of Mr. Bedford, the photographer, we are also able to present to our readers a beautiful woodcut of the celebrated Roll in its Case, from that most pictorial sun-painting which memorialized the Prince's visit. The silken embroidered cover is here distinctly visible. Its few remaining guardians speak Arabic, the tongue of their Mohammedan conquerors. They are, however, taught their ecclesiastical language. "I brought away," says Mr. Grove, "a primer, from which the little Samaritans are taught in the school at Nablus, and it is covered with the thin sprawling form of venerable letters; much more rude and complicated than the usual Samaritan type in the Polyglotts." We have lately received the written alphabet of this ancient roll, from the Rev. J. Mills, who obtained it at Nablus, and has kindly allowed the use of it for this volume.

The Samaritans say that their roll is the identical one written by Abishua, the great grandson of Aaron, fourth high priest; but even more reasonable critics carry its date back to centuries before the coming of our Lord.

* A collection of photographic pictures, taken during the tour in the East of His Royal Highness the Prince of Wales, was exhibited on his return for some months at the German Gallery, 168, New Bond Street.

THE WRITTEN SAMARITAN ALPHABET.



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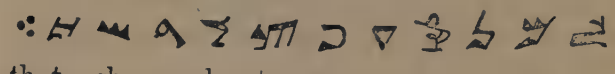

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THE PRINTED SAMARITAN ALPHABET OF MONUMENTS AND COINS.

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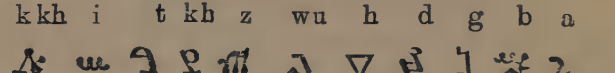

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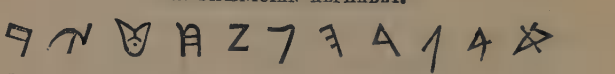

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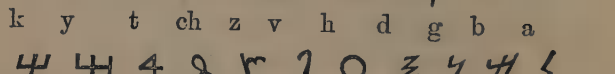


t sh r k tz p e s n m l

Mr. Mills has resided with the Samaritans at Nablus, on two different occasions, in the years 1855 and 1860, and had daily intercourse with Amram their priest. In Nablus alone, is now to be found the remnant of these few Samaritans. Their race has died out of Cairo, Gaza, and Damascus—where they used to be occasionally met with—and amidst all the vicissitudes of all these years, Gerizim, the oldest sanctuary in Palestine, has retained its sanctity to the end.

The first alphabet in the foregoing page, is that in which this ancient Roll is written; these are the only characters used by the Samaritans in sacred writings, "nor are they acquainted," says Mr. Mills, "with the monumental type" (that of the second alphabet here given), "except as they have seen it in Walton's Polyglott." Much has been said to show that the Samaritan alphabets are certainly derived from the Phœnician—all three are here presented for comparison,—but Mr. Mills concludes the "old written Samaritan alphabet, to have been given by Moses, either modified from characters previously existing, or independently framed by him under Divine influence."

He also seems, like Mr. Grove, to have seen the *ancient* roll, which is not generally exhibited to travellers, and mentions its red satin cover embroidered with golden letters—the roll being kept in a silver case which exposes but one whole column of the text at a time. "It is written," he says, "on a material older than parchment, and I was told by Yacub, the priest's nephew, that the name of the writer is interwoven as a kind of acrostic in the Book of Deuteronomy. Dr. Levisohn and Mr. Kraus, on examining the roll after I saw it, declare that they found that this acrostic actually exists. The precious relic of antiquity is worn and torn in many

places, and patched with re-written parchment. I think two-thirds of the original might still be read."

Several of the Christian fathers had mentioned a Samaritan Pentateuch, as existing apart from that of the Jews'; Jerome was the last of these, and after him it was lost sight of for a thousand years, and then the learned men of Europe opened a negotiation with the Samaritans to obtain fresh copies of it. It was not, however, till 1623 that a fac-simile seems to have reached the library of the Oratoire in Paris. In 1630, Archbishop Usher obtained six copies, and about seventeen copies or parts of copies are now in England, which have been critically examined. Six of these are in the Bodleian Library at Oxford, and one (in the form of a book) in the Cotton Library in the British Museum. They are all written either on parchment or on silk paper; one of them is attributed to the eighth century, the age of Mohammed. This treasure has, of course, been multiplied by printing it. It was printed first from the copy in Paris, and afterwards as corrected from three of Archbishop Usher's MSS. for the London Polyglott.

It is said, however, that there are but two or three *complete* copies of the Samaritan Pentateuch in Europe. Various accounts of its origin have been given, but Mr. Mills's opinion appears the most rational and consistent.

"Copies of the Pentateuch, must have been multiplied among Israel as well as among Judah, and preserved by the one as carefully as by the other. Nor is it probable that the people, when carried captive into Assyria, took with them *all* the copies of the Law, so that not one remained among the remnant left behind. 'The remnant of Israel' are mentioned in the reign of Josiah as being sufficiently numerous to make it worth while to collect their subscriptions for the repair of

the temple at Jerusalem (2 Chron. xxxiv. 9). Whatever copy the Samaritans had of the Law became their religious text book, and has ever since remained among them, separate on the one hand, from that of the Jews, and on the other hand from the copy of the Gentiles, who had the Greek translation of the Septuagint. The Samaritan copy seems, as well as the Jewish, to have flowed from the autograph of Moses, and the two, to be only different recensions of the same original."

It is likewise written in Neh. xiii. 28, that "one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite: therefore (says Nehemiah) I chased him from me." What more natural than that he should go over to his father-in-law, the Samaritan chief, which it is reported he did, with a large number of priests and laymen, and that he (by name Manasseh) became the first priest of the sanctuary on Gerizim. If so, the priesthood of the Samaritans was inaugurated by a priest directly descended from Aaron, in a city, the inhabitants of which, to use the words of Josephus, "were chiefly deserters from the nation of the Jews."

And it is also to be remembered that a priest of their own people was sent by their conqueror Shalmaneser, to teach "the manner of the God of the land" (who was supposed to be offended) to the people whom that monarch had transferred to this district, after he made it desolate. He had "brought men from Babylon, and from Cuthah, and from Ava and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel." (See 2 Kings xvii.) It is said that this priest taught them how they should fear the Lord, and perhaps the teaching was not all in vain, though the majority made gods of their own whose

fear was mingled with that of Jehovah. (Alas! the ancient Israel had done the like.)

These particulars seem necessary to be given in accounting for the conservation of their roll of the Pentateuch.

Mr. Mills mentions the variations that exist between the Samaritan Roll and Jewish MSS. "Apart from a few verbal discrepancies, and the great number of variations in the mere letters, the principal differences are contained in the history of the plagues of Egypt; the utterances of the Almighty against Pharaoh, are all uniformly recorded *twice* in the Samaritan, and there are a vast number of smaller additions, some of which are most interesting and important."

Dr. Kennicott has remarked on this subject: "If the Samaritan shall be found in some places to correct the Hebrew, yet will the Hebrew copy in other places correct the Samaritan. Each copy therefore is invaluable. Both have been often transcribed, both therefore may contain errors, they differ in many instances, therefore the errors must be many. Let the genuine words of Moses be ascertained by their joint assistance."

The most important point of variation, as is well known, is in the Chronology.

	From Adam to the Deluge.	Between the Deluge and the birth of Christ.		From the Creation of man to the present Era.
The Hebrew gives	1656	2348	+ 1879 =	5883
The Samaritan gives	1307	3131	+ 1879 =	6317
The Septuagint gives	2262	3099	+ 1879 =	7240

From the internal evidence of Scripture, the authority of the Hebrew version has been generally considered paramount, and the "old-fashioned chronology" of Archbishop Usher, happily, is still appended to our authorized English Bible.

THE PRESENT SAMARITANS.

The mingled seed of the present Samaritans have been greatly persecuted. From the time when Vespasian slaughtered 11,000 of them on their holy mountain, to that of the petty oppression of the Turkish Beys, the hand and tongue of every dweller in the East—Heathen, Jew, Mohammedan—seems to have been against them. This persecution has had its usual effect. It has attached them more closely than ever to their faith, and has perpetuated their peculiarities, their rites, their books, and their alphabet, to a minute degree of conservation, which is almost incredible. The Samaritans always call themselves the children of Joseph, and the Jews 'Yehudim,' or 'Judathites.' Nothing is more striking than their habit of insisting, in the nineteenth century of the Christian era, on the distinction between 'Judah and Ephraim,' with all the strength and animosity that could have been thrown into the terms in the days of Jeroboam or Amaziah.

The inhabitants of Nablus with few exceptions are Arabs, and of course Mohammedans; there may be from 500 to 600 Christians; 152 Samaritans; and Jews about 100. Ishmael has still the dominion over the "high-places of Isaac."

The very name Samaritan was with the Jew a term of extreme reproach and contempt; they said to our Lord Himself, "Thou art a Samaritan and hast a devil," John viii. 48. *But the Samaritans expected the Messiah*, John iv. 25, and when He came many of them received and believed on Him.

The Jews "had no dealings with the Samaritans," but the Saviour had. He abode among this people for two days, after conversing with the woman of Samaria

as He sat on the well at this same Sychar, and "many believed because of His own word." Did He point them to this copy of their venerated law, and determine that it should endure among them till the hour of His coming again, as a witness to Him in the place of its earliest utterance in the Land of Promise?

We are thrice told in the Acts of the Apostles that there were churches of God in Samaria, Acts viii. 1, ix. 31, xv. 3. The apostle Philip was a preacher of the Gospel there, "working miracles," and the people with one accord gave heed to him and were baptized, both men and women, Acts viii. 6. *By Peter and John they received afterwards the gift of the Holy Ghost*, ver. 17. These Apostles preached the Gospel in many villages of the Samaritans, following the example of their Master, who "must needs go through Samaria," and forgot not His ancient ISRAEL.

How interesting would be any relics of these Apostolic Christian Churches!

THE SAMARITAN PASSOVER.

Dean Stanley gives us an account of the celebration of the Samaritan passover as seen by the Prince of Wales. On the evening of Saturday, the 13th of April, 1862, they ascended Mount Gerizim, and arriving on its rocky platform, found the whole community of 152 persons encamped in tents a few hundred yards below the summit. The women were shut in the tents. Fifteen of the men, with the priest Amram, were clothed in long white robes, with their feet bare.

"Presently there appeared among the worshippers six sheep, driven up by six youths, dressed in white shirts and drawers. The sun, which had hitherto burnished the Mediterranean, now sank to the ridge overhanging Sharon. The whole history of the Exodus,

from the plagues of Egypt, was then furiously chanted. The setting sun touched the ridge;* the youths with a wild murmur drew forth long bright knives and brandished them aloft, the sheep were thrown on their backs, the knives rapidly drawn across their throats; a few convulsive silent struggles, 'as a sheep—dumb—that openeth not his mouth,' and the six forms lay lifeless on the ground, the blood streaming from them—the one only Israelitish sacrifice lingering in the world.

"Two holes had been dug upon the mountain, and in one a fire was kindled with dry heath and briers, such as are named in Jotham's parable, uttered not far from this very spot. On this fire two cauldrons of water were heated, while bitter herbs were handed round, wrapped in a strip of unleavened bread.† The water, boiling, was poured over the sheep by the youths, and their fleeces plucked off. Certain parts of the animals were then thrown aside and burnt, and they were afterwards spitted, each on a long pole, at the bottom of which was a transverse stick to prevent the body from slipping off. In this act Justin Martyr, in the second century, had seen the likeness of the Crucifixion.

"The sheep were then carried to the second circular pit, with a fire kindled at the bottom, and roasted together in this oven, by stuffing them in vertically and carefully, head downwards. A hurdle was then placed over the mouth, covered with bushes and wet earth, to keep in the heat till the meat was done. ‡

* "Thou shalt sacrifice the Passover at even, at the going down of the sun."—Deut. xvi. 6.

† "With unleavened bread and with bitter herbs they shall eat it."—Ex. xii. 8.

‡ "They shall eat the flesh in that night, roast with fire. . . Eat not of it raw, nor sodden at all with water, but roast with fire."—Ex. xii. 8, 9.

"Five hours or more now elapsed in silence, and most of the party retired to rest. The whole male community then gathered round the oven's mouth, the covering of the hole was torn off, and there rose into the still moonlight sky a vast column of smoke and steam.

'Smokes on Gerizim's Mount Samaria's sacrifice.'
REGINALD HEBER.

"The six sheep were dragged on their spits, and laid in a line between two files of the Samaritans, still in white robes; but now with shoes on their feet, staves in their hands, and ropes round their waists.*

"Recitation recommenced, of prayer or Pentateuch, soon as suddenly terminated by their all sitting down in Arab fashion, and beginning to eat. The feast was conducted in rapid silence as of hungry men.† To the priest and the women, separate morsels were carried round. The remains, mats and all, were then burned on a hurdle over the hole where the water had been boiled; the ground being searched in every direction for each consecrated particle.‡

"By the early morning the whole community had descended from the mountain, and occupied their usual habitations in the town."§

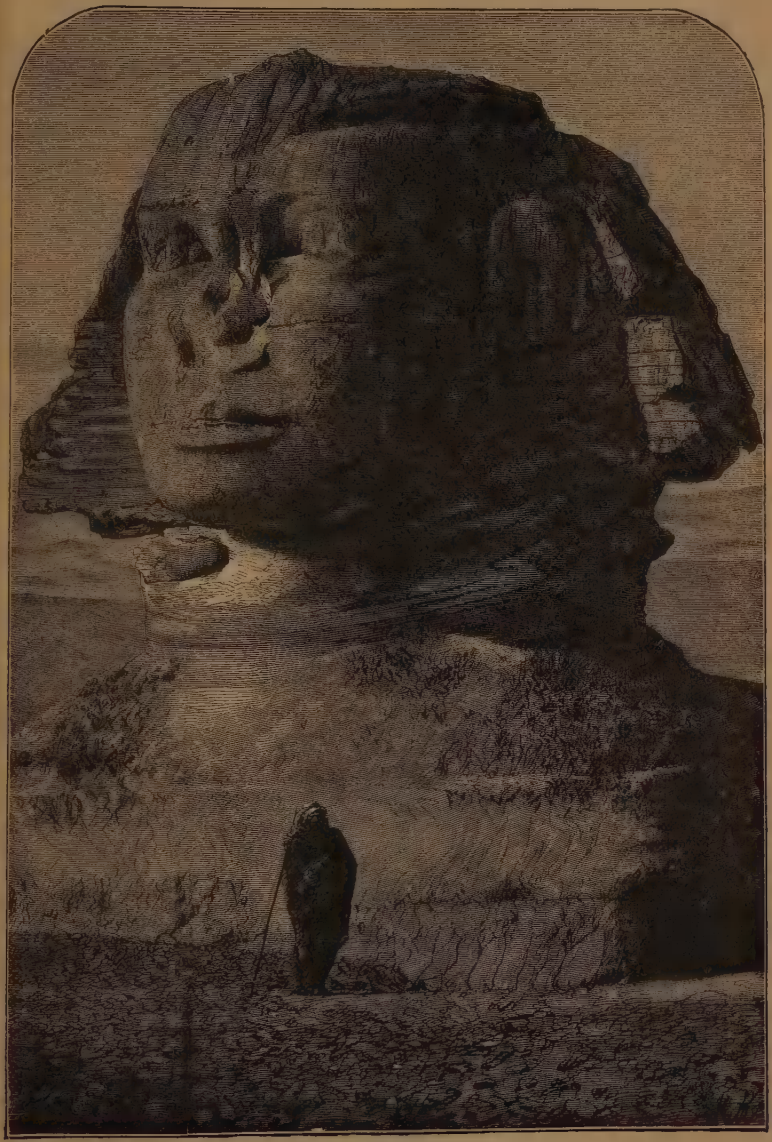
Such was the wild, pastoral, barbarian, yet still instructive commemoration, witnessed by our Prince of England, of the escape of the people of Israel from the yoke of the Egyptian king.

* "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand."—Ex. xii. 11.

† "Ye shall eat it in haste."—Ex. xii. 11.

‡ "Ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire," etc.—Ex. xii. 10, 46; DEUT. xvi. 4.

§ Thou shalt turn in the morning and go unto thy tents. Deut. xvi.



THE SPHINX.

CHAPTER IV.

DOWN INTO EGYPT.

JACOB'S MIGRATION — EGYPTOLOGERS — HEBREW CHRONOLOGY—MENES—TIME OF ISRAEL'S SOJOURN—THEIR INCREASE—HEBREWS NAMED ON EGYPTIAN MONUMENTS—TOMBS OF KINGS—SLAVERY OF THE PEOPLE—RAMESES—THOTHMES, THEIR RELICS IN OUR MUSEUM—WHICH IS THE PHARAOH OF THE EXODUS?—PHARAOH'S DAUGHTER—MEMPHIS—THEBES—KARNAK—THREE PERIODS OF EGYPTIAN ART—ZODIAC OF DENDERA—PORTICO OF ITS TEMPLE.

THE way that Ham appears to have gone away from the first centre of Ararat, to found the kingdom of Mizraim, upon the base of his mighty memories of an elder world, that way also went the more blessed children of Shem. Jacob—his sons and his grandsons, threescore and six (Joseph's family, already in Egypt, completing the number of seventy souls, Gen. xlvi. 27; or seventy-five according to Acts vii. 14)—Jacob went down at the invitation of his darling and prospered son, and the Lord appearing to him again at Beersheba, had bidden him not fear to take the journey; had promised there to make of him a great nation; had even said, "I will go down with thee into Egypt, and I will also surely bring thee up again." The idea of the nation is then dropped, and it is said, "And Joseph shall put his hand upon thine eyes."

In following out the history of Shechem—as it led us on to the rise and fall of the house of Joseph, the kingdom of Israel—we passed by the parenthesis of

Egypt and the Exodus: but as manhood retraces childhood, we must now not forget the house of bondage in which "the People" began their education, and where "the more they were afflicted the more they grew." The science of Egyptology has not made the advances that it might have done, if the fine minds that have devoted themselves to the subject had kept to the Scripture chronology. Have not ten years' labour been lost amid the mists and myths of Bunsen's theory of 10,000 years between the Flood and the birth of Christ? and are we not obliged to come back to the fact that nothing in true history, or on the monuments, either of Egypt, Babylon, or China, is found to contradict after all the chronology of the Hebrew Bible? No monument, according to Champollion, was really older than 2200 before our era.

The records of Herodotus, Diodorus Siculus, and Josephus; the lists of Manetho, and the canon of Eratosthenes, give the name of MENES, or Mizraim, as the first *man* who reigned in Egypt (much the same sort of reign probably as his nephew Nimrod's, in Chaldea).

The name of Menes is also found in hieratic characters inscribed in the TURIN PAPYRUS, brought from Thebes by Drovetti, and supposed to have been written in the thirteenth century B.C. On the shattered but precious TABLET OF ABYDOS in the British Museum, Rameses the Great is depicted as adoring the cartouches of twenty or more of his ancestors. A *second* priceless tablet of Abydos has just been discovered (1864) in the same temple in Upper Egypt, with a far more perfect list of Pharaohs, seventy-six in number, beginning with Menes, and coming down to Sethos, the father of Rameses.

In the Book of Exodus, xii. 40, it is said that "the sojourning of the children of Israel who dwelt in Egypt was 430 years." That this 430 years comprises the

whole period from the call of Abraham to the Exodus, we learn from St. Paul's comment, in his Epistle to the Galatians (iii. 16, 17), who shows that this date extends from the covenant of promise to the giving of the Law.

In the MSS. of the Samaritan Pentateuch (referred to in the last Chapter) the passage reads: "Now the sojourning of the children of Israel, *and of their fathers which they sojourned in the land of Canaan* and in the land of Egypt, was 430 years." In the best copies of the Codex Alexandrinus in the British Museum (the Greek version from which our Lord and His apostles often quoted) the statement is the same.

Now in Egypt, it is calculated by those who have devoted their attention to such statistics, that the children of Israel may have doubled their numbers during every fifteen years of their stay. "According to a table of Euler, indeed," says Malthus, "the period of doubling need be only $12\frac{4}{5}$ years; this proportion," he adds, "has actually occurred for short periods." There is, therefore, no difficulty, according to high authority, in concluding that the seventy souls who went down into Egypt, had increased during their 215 years' sojourn to upwards of two millions—their probable number, including their women and children, when they came up out of the land of bondage.

But is there any satisfactory evidence from the monuments of Egypt of the existence of the Israelites at the period when Scripture chronology supposes them to have been there, between B.C. 1706 and B.C. 1491?

The mention of the Hebrews is extremely rare in Egyptian history, although the greater part of the hieratic papyri have been written at an epoch very near that of the Exodus.

"All the most recent information," says M. Chabas,

a member of the Egyptian Institute, and a good modern authority on the subject, "leads us to the conclusion that the prodigious increase of the Hebrew nation, their afflictions, and their deliverance, took place under the Rameses dynasty."*

We need not expect to find the word ISRAEL† in the Egyptian papyri—that would probably be a name used by the people in speaking of themselves, as GOD'S name for them; but they were long known to foreigners only as THE HEBREWS. Joseph is spoken of as a Hebrew, Gen. xxxix.; the nation as עברים, Hebrews, in Pharaoh's order, Exod. i. They were not known as Jehudim (Jews) until after the schism of Jeroboam.

We are also acquainted from Scripture with the nature of the employment of the Hebrews in Egypt—they "built treasure cities." The Egyptians made it a merit with their gods that they had caused many of their captives to build temples or palaces in their honour.

Two documents exist in the Museum of Leyden‡ which speak of a stranger race in Egypt occupied in works of construction, and these records date from the Reign of Rameses II. Of this hieroglyphic group, which reads APERI-U, it may be said that it is the correct transcription of the Hebrew עברים, HEBERIM.

APERI-U.

"Well constituted rules of philology permit us to identify the name of the Hebrews with this ethnic denomination, 'APERI-U,'" says M. Chabas; P with the Egyptians being near neighbour to B. This race are said in the hieroglyphics to have been charged with

* Chabas Melanges, 8vo, 1862, p. 47.

† Gesenius interprets "Israel" as "soldier of God."

‡ Hieratic Papyri, Nos. 348, 349.

the transport of stones; and we, who know the enormous blocks which were used by the Egyptian builders, may well conceive what must have been the crushing labour of those who had to convey such masses to the points of their erection.

The same name, APERIU, is on a tablet at El Hammamat. On this they are called—

"APERIU EN NE PETU ANTI," OR, "THE FOREIGN APERIU OF PETU ANTI."

This tablet is dated some years after the Exodus. It also throws light on the longing of the people for fish in the desert, as it records that two hundred fishermen were attached to an industrial colony, of which the "APERI U" formed a section, to the number of eight hundred.

There is also an allusion to their building for Rameses a temple to the god of the place, to which were attached gardens of flowers, and which had abundant provision of wine, fish, flesh, and fowl; all manner of luxuries being there enjoyed.

The same authority suggests that the name of Patum, found in this connection in the hieroglyphics, is probably the same as that of the city Pithom in the Scripture.

TOMBS OF KINGS.

"Nothing that can be written or told, prepares the traveller for the awful grandeur which he finds in the tombs of the Theban kings. Sculptured portals hewn in the face of a wild limestone cliff, lead each into a gallery opening into successive halls, rock-hewn and painted like palaces. Here lie all the kings in glory, 'every one in his own house' (Isa. xiv. 18)." "Every Egyptian king seems to have begun his reign by preparing his sepulchre," says Stanley. "The length of the

reign can be traced by the extent of the chambers, or the completeness of their finish. In one or two instances the king had died and the grave closed over his imperfect work. At the entrance of each tomb stands its owner making offerings to the sun.

"Only a small portion of the mythological pictures on the walls of these tombs has ever been represented in engravings, and Egypt's gods and genii must yet be studied in these caverns, where the colours are fresh as when first painted on the stucco. The eye becomes involved in endless processions of jackal-headed divinities, mummies, and serpents, meandering above, below, and around, white and black, and red and blue, legs and arms and wings spreading in enormous forms at last over the ceiling, beneath which lies the granite sarcophagus, and within that the coffin of the king."

According even to the short chronology, the Egyptians had been a settled nation for more than 600 years from the time of the Flood,* before the entrance of the Israelites into Goshen; and added to this, they may have begun their history, says Dr. Bonar, as heirs to the wisdom and science of the antediluvians, rising up at once a full grown nation, who had preserved the discoveries of an elder world. If population with them were doubled every fifteen years, five or six millions had by that time peopled the valley of the Nile, and lived and died under Hamite influence, desiring, as at Babylon, to make themselves a name. Hence as early as the Fourth dynasty they seem to have built the largest pyramids, carving their tombs in the quarries whence the stone was taken.

Notwithstanding all the relics that are left to us of Egypt, the first 800 years after the Flood belong to an obscure age, for which there is very little monumental

* See Table, p. 161.

evidence. Manetho's history itself has perished, and we only possess some fragments of it as preserved by Syncellus. In the sandhills of Memphis there may be many more records, but we are obliged to turn to the Bible for all that is definitely known.

The prophet Isaiah, writing 800 years after the Exodus of Israel, puts this song into the mouth of Judah:—

"O Lord our God, lords beside Thee have had dominion over us [and this must have especially included Egypt].

"Dead they shall not live; deceased they shall not rise: therefore hast Thou visited and destroyed them, and *made all their memory to perish.*"—ISA. xxvi. 13, 14.

The Book of Exodus opens with one striking fact—the confession of a new king, who must have been a Rameses, and whose first observation when he came to the throne is recorded: "Behold the children of Israel are more and mightier than we." He then appears to have had sufficient power to "set over them taskmasters," and make their lives bitter with hard bondage. In mortar and in brick, and in all manner of service in the field they were made to serve with rigour, and yet still "the people multiplied and waxed very mighty" (Exod. i.)

In Egypt the royal majesty is always represented by making the king, not like Saul or Agamemnon, "from the head and shoulders," but from the foot and ankle upwards, higher than the rest of the people.

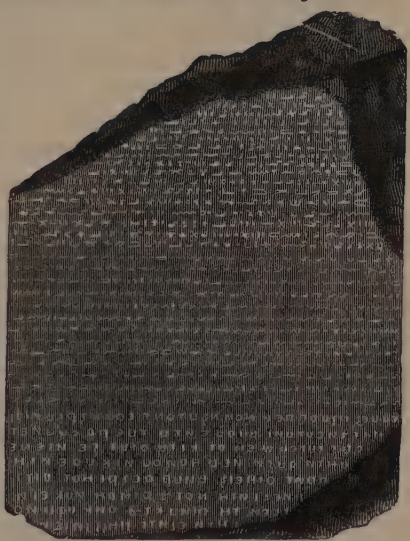
"What the towers of a cathedral are to its nave and choir," says Stanley, "that the statues of the Pharaohs were to the streets and temples of Thebes. There were avenues of them towering high above plain and houses; three of gigantic size still remain. One was the granite statue of Rameses himself, who sat on the right side

of the entrance to his palace. It has been cast down, and the Arabs have now scooped their mill-stones out of his face, but you can still discern what he was, the largest statue in the world. Far and wide must have been seen his enormous head and his vast hands resting on his elephantine knees. Reposing after his conquest in awful majesty, the Osiride statues which support the portico of the temple seem pigmies before him. 'Son of man, speak unto Pharaoh king of Egypt,' says the Lord by Ezekiel (xxxi. 2), 'Whom art thou like in thy greatness?' Upon these words the vast statues are a wonderful comment. And if thus Rameses sat before Thebes, so he did before the more ancient Memphis, and now near that city, deep in a forest of palms, in a little pool of water left by the inundations which year by year always cover the spot, lies a gigantic trunk back upwards. The name of Rameses is on the belt, the face is visible in profile and quite perfect, the same as at Ibsambul. There, too, you sit on the sand and look up at the great Rameses, sculptured out of the bowels of a hill in Nubia, and his features, magnified ten fold, ear, mouth, and nose, every link of his collar, and every line of his skin sinks into you with the weight of a mountain."

"And at Ibsambul, there was not one Rameses, but four, yet only one sits unbroken, revealed from his royal helmet to the toe of his enormous foot; the faces of the two more northern figures emerge from the sand, which reaches up to their throats; and on that which is shattered from the legs upwards there are inscriptions of the very earliest Greek adventurers who penetrated into Asia. The most curious has been again buried by the sand. It is the oldest Greek inscription in the world, made by a Greek soldier, who came here

to pursue some deserters in the last days of the Egyptian monarchy."*

If we cannot go to Egypt to realize Rameses, THE STONES OF EGYPT have been brought to US. The visitor to our Crystal Palace, at Sydenham, may see the statues of Nubia, reproduced, life-size, looking down upon their companions the Sphinxes crouching among the palm leaves, with a mysterious meaning in their faces unread by a modern world; and still more touching to the reader of Egyptian history, and to every mind that has explored all that is said about EGYPT in the Bible —still more impressive is it to walk down the gallery of Egyptian Antiquities in the British Museum, to mark the Rosetta Stone, whose inscription, in three languages, gives a wondrous key to the dark sayings on the monuments — and there also to find the scattered members of the colossal granite forms of Rameses or Thothmes—both the Pharaohs of Scripture—the enormous foot, the gigantic fist, the haughty and helmeted head. Here are the stones which Israel may have seen in Egypt ere they were cast down—but now, behold the "high arm



THE ROSETTA STONE.

* "Sinai and Palestine;" Introduction.

of the wicked!" "it is broken," as Job said, (xxxviii. 15). The giant arm and hand in red granite is a mute comment on the following words:—

"Thus saith the Lord God: I have broken the arm of Pharaoh, king of Egypt, and lo, it shall not be bound up to be healed. . . . . And I will scatter the Egyptians among the nations, and disperse them through the countries, ... and they shall know that I am the Lord."—EZEK. xxx. 21, 23, 26.

Rameses was a family name like Pharaoh, borne by many kings in the Twentieth dynasty, and by at least two in the Nineteenth. While it is not easy, amid contesting theories, to fix their distinctive dates, and these are, as it were, "blotted out,"—the names of two women are recorded for ever in the Bible, Shiphrah and Puah, who feared God, and risked their own safety in the days of persecution, saving alive the infants of the Hebrews whom they were called to destroy. The last king of the Nineteenth dynasty, Si Ptah Menephtha, "the light of the sun," was not buried in his own tomb, and *he* may have been the Pharaoh who perished in the Red Sea. Others say that THOTHMES II. must have been this Pharaoh, and that two astronomical notes of time are extant on contemporary monuments of Thothmes III. his successor, which may be combined with an incidental mention by the king himself in his annals—first translated by Mr. Birch—of the day of his coming to the throne. It is supposed necessarily to result that his accession, and consequently the death of his brother and immediate predecessor, Thothmes II., took place on the Egyptian day answering to May 4-5, B.C. 1515. It is added that, "*as astronomically verified*, this day was the twelfth of the second spring moon, the Hebrew 'second month.'"

On a comparison of Numb. xxxiii. (the inspired itinerary of the wilderness journeys of Israel) with Exod. xvi. 1, we see that just a month had intervened between the Exodus and their coming into the wilderness of Sin, during which month would have taken place the overthrow of one Pharaoh and the accession of another.

Those who wish further to study this subject can refer to an interesting article on chronology in Cassell's Bible Dictionary, part ix. *The date just given,* B.C. 1515, *comes within* 24 *years of the Usher date of the Exodus,* B.C. 1491. We must leave the subject to the consideration of our readers. Of that mighty event, Manetho, the Egyptian historian, only makes fabulous mention as "the extrusion of Moses with a horde of Jewish lepers and robbers;" and the vanquished of the Lord, might very probably hide their pride and shame by some kind of mystification on the monuments of the actual year of the occurrence:—

"Thou hast made all their memory to perish."

PHARAOH'S DAUGHTER.

An early queen of the Eighteenth dynasty, whose name, Termuthis, is read in hieroglyphics as Hatasu, and sometimes as Amoun-khnumt—"devoted to justice"—erected an obelisk at Thebes, which is still standing, while the colossus of Rameses lies low. On this obelisk are inscribed such titles as "Lady of both Countries;" "Great Royal Sister;" "PHARAOH'S DAUGHTER!" She is the one queen regent in the lists, and had therefore power to influence a jealous priesthood to initiate Moses, her supposed heir, in all the wisdom of Egypt, where the prince was also the priest.

MOSES IN THE DESERT.

From this tuition, however, Moses was withdrawn by the hand of his Mightiest Teacher, when forty years of age, and sent, as we learn from Acts vii. 30, for just as long a space of time, to be a stranger in the wilderness—in the simplicity of desert and shepherd life, to forget much probably, and learn more; here his mind was enriched by meditation, and his soul fed in obscurity and solitude. It was here that the Spirit of the living God instructed and prepared him to write the Book of Genesis, from whose first page a child may learn more in an hour than all Egypt's wise men knew without it by the study of their lives. Perhaps Moses possessed earlier documents, handed down through his grandfather Levi; but whether he did or not, the "Lord was with him" in his task, and has preserved the fruit of his inspired labour to this day. He wrote the only ancient history we can trust, the one by which all others must stand or fall.

MEMPHIS.

Go look at Memphis, for there the Pharaohs lived at the time of the Exodus. Its pyramids are the sepulchres of the kings of Lower Egypt, and they are their country's oldest monuments; the groups stood round about the city. Dashur, Sakara, Abousir, and Ghizeh.

Moses, Joseph, perhaps Abraham saw them. Job had heard of them (ch. iii. 14). In sand hills at their feet are the shaft-like mummy pits, where the commonalty of Memphis were buried, and there are long galleries only recently discovered, hewn in the rock, opening every fifty yards into high arched vaults, under each of which reposes the most magnificent black marble sarcophagus, a chamber rather than a coffin, grander than

those of the Theban kings; each the last resting place of the successive corpses of the bull Apis; for the children of Ham, who once "knew God," had changed His incorruptible glory "into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things." Here they are! the Pharaohs, the Ibises, the Bulls, and the Beetles, left to illustrate the first chapter of the Epistle of St. Paul to the Romans; and for the sins to which God gave them up, who served the creature rather than the Creator, they have yet to enter into judgment.

From these "pleasures of sin," we are told, in the Book of Hebrews, xi. 24, Moses was, by his own choice, withdrawn. He gave them up with joy to suffer affliction with "the people,"—the people of God—"esteeming the reproach of Christ [how wondrous an anachronism!] greater riches than the treasures in Egypt." The "day" which Abraham saw, in vision of the future, must also, therefore, have been revealed to Moses.

THEBES.

In that long calm oasis of his shepherd life, how the pictures of Egypt must have passed before his memory! The land of Midian lay around the eastern gulf of the Red Sea, and was supposed to have been settled by the posterity of Midian, fourth son of Abraham and Keturah. The solitudes where Moses kept the sheep of Jethro, his father-in-law, are described by a recent traveller, as seen from Mount Sinai (so called), a valley, in rear of the mount. Here he remembered, possibly, the statues of Amenophis III., which abide on the plain of Thebes to this day, the only two out of an avenue of eighteen like them, whose remains strew the ground.

Amenophis lived some reigns earlier than the first Ra-

meses. The statues and their thrones (not the pedestals) are cut out of one stone; they sit where they were first erected, and the Nile waters have washed their feet for three and thirty centuries with every year's inundation.

STATUES OF AMENOPHIS III.

At other seasons they rise from the green plain, and the African sky glows red behind them. They are sixty feet high; their faces are fearfully mutilated. They too are the STONES OF EGYPT—symbols of her desolation.

KARNAK.

And Moses knew also the pillars of Karnak. Some of its ancient temples were founded by Amenophis. In the long defile of these ruins, every age is said to have borne its part, from the time of Joseph to the Christian era.

The present Egyptian government, has begun to clear away the vast masses of earth and sand, which have

half buried them for centuries. We shall thus be able to peruse the old stone books which Egypt renders up as witnesses to Moses. The Sculptures of the Era of Moses, are far more truthful and delicate than those of the time of the Ptolemies. The elegant columns still

KARNAK.

gleam with fragments of colour; Rehoboam the captive Judah Melek (or king), as deciphered by Champollion, offers direct testimony to the victories of Shishak (Sheshonk), 1. Kings. xiv. 25.

Even in our small representation, borrowed, with the

preceding one, by permission, from Mr. Roberts' beautiful illustrations of the "City of the Hundred Gates," the colossal Pharaoh may be discerned making offerings, and on the dilapidated remains of a palace at Karnak there is a hieroglyphic account of the deity Amen-Ra addressing Amenophis, in which mention is made of a shepherd race, whom he promises to restrain within their own territories; this probably refers to the Jews and the land of Goshen. At Gournou, near Thebes, there is a tomb on which the hieroglyphics read: "The reception of the tribute of the land brought to the king by the captives in person."

The races of prisoners are represented as engaged in the occupation of making bricks, and are carefully watched by Egyptian taskmasters, one of the captives belongs to Lower Egypt, whose people are distinguished by their red complexion; the other, of a different colour and cast of features, seems to be Jewish.

On this tomb of Rekshare, near Thebes, a degraded race is everywhere figured, performing acts of drudgery, in torn and patched garments. The statement of Scripture concerning their being obliged to gather straw for themselves to complete their tale of bricks, is corroborated by Rosellini, who remarks that the bricks now found in Egypt belonging to the period of one particular Pharaoh, have always straw mingled with them, although in those most carefully made it is found in small quantities.

These bricks, mixed with straw, are to be seen in the room with the mummies, at the British Museum.

In the architecture of Egypt there appear to be three distinct epochs. Very fine specimens of the earliest are seen in the temples and palaces of Karnak, and Luxor, and at Ibsambul, and these are coeval with the Hebrews.

The temples of Edfou and Dakhe belong to the second

epoch of Egyptian art, and on these the alphabet of phonetic hieroglyphs enables us to read the names of Græco-Egyptian Kings and Queens. They belong to the times of the Ptolemies.

The temple of Dendera or Tentyra is the third and most recent, and in this last period the legends of the Roman Emperors are inscribed, from Augustus down to Antoninus Pius. Most people have heard of the Zodiac of Dendera, which Dupuis declared, and even Burckhardt supposed, to be so many thousand years older than the chronology of Scripture allows. It was a large black stone in the ceiling of the temple, and is now in Paris, secured by the vain enterprise of savans, who

PORTICO OF THE TEMPLE OF DENDERA.

slept within the precincts that they might carry it away; but when obtained, so far from proving to be of the extreme antiquity that had been supposed, Champollion read upon it the names of Augustus, Tiberius, Claudius, Nero, and Domitian. The principles on which this and other

Egyptian Zodiacs were formed seem to have been astrological rather than astronomical.

The beautiful sketch, over leaf, after Roberts, is inserted chiefly to point attention to the orb and wings, which are so well known on all Egyptian sculptures, and which are the symbol of the early worship of the sun, as we shall have occasion to refer to a similar form on the Assyrian and Persian monuments.

"Through the night the dews fall heavily," writes Lieut. Burton in his African travels, "the moon shines bright, the breeze blows cool, the jackal sings lullaby, till the 'wolf's tail' appears in the heavens (the Persian name for the first brushes of gray light, which are the forerunners of the dawn); then a mist floats along the horizon, beautifying the haggard land—its flayed rocks and skeletons of mountains; and the sun at once appears, rejoicing 'as a strong man to run a race.'" This is morning in the deserts, as the quiet dwellers in English homes never see it; and the first idolaters in Egypt worshipped their sun, and named their kings from him; but we would rather take it for a sign of the spiritual morning which is now dawning on the darkness of Africa. The Holy Scriptures are taking flight even into her deserts, hitherto in small portions, and by slow degrees. Three translations of the Bible, NOT AFRICAN, have during the last century exercised a silent individual influence there, which the future may bring clearly to light; the ARABIC, the ENGLISH, and the DUTCH. And now to these are added the AMHARIC for Abyssinia, with the KAFFIR, the SECHUANA, and other dialects, for the millions of the Southern part of the continent.

We must pay our awful debt to Africa in the "Pearl of Great Price." The Sun of Righteousness may dawn in sudden power over her long gloomy skies, as does her sun in the heavens.

CHAPTER V.

JOB AND HIS ERA.

JOB'S CHARACTER—HIS ERA—THE MINGLED PEOPLE—GENUINE AND ADOPTED ARABS—JOB'S DESCENT, THE BLESSING OF ISHMAEL—JOB'S AGE—ABOVE AND BELOW—EARLY CULTIVATION OF ARABIA—GOD'S JUDGMENT CONCERNING JOB—HIS REVELATION TO THE PATRIARCH—LANGUAGE OF BOOK OF JOB—ETHIOPIA—LENGTH OF PATRIARCHAL PERIOD—RELIGION AND MORALS OF TIMES OF JOB—STUDY OF THE CHARACTER OF THE PATRIARCHS—WAS JOB A DESCENDANT OF JACOB OR ESAU?

THERE was one servant of God in the Patriarchal times of whom the Omniscient said Himself—"There is none like him in the earth, a perfect and an upright man: one that feareth God and escheweth evil." His character seems to have been given to Moses as a study for the years of his wilderness training. He was a king of men among the Arabian races, towering mentally, at least, over them all; taught of God himself in all the knowledge of the Patriarchal era. Placed as his biography is in the midst of our Bibles, (though it stands first in many ancient Syriac copies of the Old Testament,) it is difficult to realize that all that JOB knew must have been treasured in the patriarchal families of ARABIA in his time. There are many reasons for supposing that after the days of Peleg and the division of the earth then recorded, Southern Arabia was the chosen retreat of the Patriarch HEBER, and even of his great great grandfather NOAH. Of this we have some further traces to notice. Job may be enthroned in our memories as the grand living representative of the early Arabians.

God has left Himself three or four LIVING MONUMENTS upon the earth to the truth of the written Revelation in PEOPLES that endure to this day—the Jews, the Samaritans, the Arabs, and the Gipsies, with their changeless habits and Eastern credentials; and the Bible best helps us to unravel their origin.

The early Arabian religion, judging by the book of Job, seems in no respect to have differed from that of Abraham, only we do not there find proof that the Arabians were acquainted with the "call" of the Father of the Faithful, or revelations made to him after he came to Canaan; and if we are right in our discernment of which Job or Jobab, in the Scripture genealogies, is presented to us in the Book of Job, this noblest descendant of Ishmael was not born till some twenty years after the death of his celebrated ancestor, the son of Hagar and of Abraham. (See table, p. 161.)

THE MINGLED PEOPLE.

"The mingled people that dwell in the desert" may well describe the mixed races of Arabia. The Arabians, by their own writers, are divided into two classes—the "genuine" and the "adopted" Arabs. The genuine Arab-el-Arabi trace their descent to Joktan, whom they call Kahtan, Joktan having thirteen sons (Gen. x.), many of whose names are still preserved in those of existing Arab tribes. Their settlements are mentioned in the Bible, and the last one named is a Jobab.

"And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

"And Hadoram, and Uzal, and Diklah.

"And Obal, and Abimael, and Sheba.

"And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

"Their dwelling was from Mesha as thou goest unto Sephar, a mount of the East."—GEN. x. 26–30.

The location of Mesha is still uncertain, but Sephar is well established as being the same as Zafari, or Isfor, or Dhafor, the sea-port town *on the east of* the modern Yemen, which is the south-western corner of the peninsula of Arabia. Yemen extends two or three hundred miles along the shore of the Indian Ocean.

But the Arab writers refer to the *adopted* as well as to the *genuine* Arabs; and the former have Ishmael and (as we have seen) Esau for their progenitors; and besides these there are the children of Abraham by Keturah, his last wife. Keturah had six sons, and one of these was Midian. We are told that Abraham sent them away from Isaac, his son, while he yet lived, "eastward into the east country"—*i. e.*, into the countries lying immediately eastward of Palestine—viz., Arabia, Mesopotamia, and Babylonia.

The descendants of these "mingled people" to this day inhabit Arabia, that singular peninsula which has been called "the Minor Africa," whose plateau of central table land terminates on the north-west in the hills of Sinai, and on the north-east slopes down into the deserts of Syria.

The northern portion, Arabia Deserta, is the "parched ground" of Isa. xxxv. 7, stretching far and wide under a burning cloudless sky, and for a portion of the year untempered by showers and almost destitute of springs, where the winds raise intolerable clouds of fine dust. There is not a single navigable river in all Arabia, indeed very few streams find their way to the sea. The country is watered, if at all, by *wadis*—*i. e.*, channels of land depressed a few feet below the surrounding level, down which, in the rainy season, run rills or brooks, which are so picturesquely used by Job as an image of the pity he expected from his friends (Job vi. 14—20) and *found not*.

"My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away. . . . What time they wax warm they vanish, when it is hot they are consumed out of their place. . . . They go to nothing and perish."

Hadramaut is on the southern coast of Arabia; it is considered to be named from Hazarmaveth, one of the sons of Joktan, Gen. x. 26. It is situated to the east of Yemen "the happy," and its coast stretches some six or seven hundred miles onward to that of Omar.

Besides this division of the southern coast which is the border of the Indian Ocean for a thousand miles, there is also El Hedja, on the shore of the Red Sea, more famous in modern days as the Holy Land of the Mohammedans, containing Mecca, where their prophet was born, and Medina, where he was buried. Neither must we omit to notice in the earliest records of the empire the Nejd, or inland of Arabia, between Hadramaut and the Syrian desert; there was an old civilization in Arabia's inner heart, which till recently has been very little suspected.

In the days of the prophet Jeremiah, he took the cup of God's fury (Jer. xxv. 15) and carried it, figuratively, by the Lord's will, when Nebuchadnezzar had conquered Jerusalem, to Egypt and Tyre, to Edom, Moab, and Ammon, to the kings of Elam and the Medes, to all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, Dedan, and Tema, and Buz, and all that dwell in the utmost corners."

But the Arabs still dwell in the wilderness of Paran, fulfilling to the letter the message of the angel of the Lord to Hagar concerning Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand against him." They abide in the presence of their brethren—"a people," says Gibbon, "whom it is dangerous to provoke, and fruitless to attack." The

arms of Sesostris and Cyrus, of Pompey and Trajan, could never achieve the conquest of Arabia. Cambyses did not attack Egypt without the permission of the Arabs, and Alexander could never subdue them. Five times were the victorious legions of Rome arrayed against them, and five times compelled to retreat. As fierce as they are free, they have defied the Roman eagle and the Turkish crescent, while the posterity of Isaac have been obliged to bow to the yoke of both.

After all the controversies concerning the era and identity of Job, it seems most probable that he was one of the kings who reigned in the land of Edom "before there reigned any king over the children of Israel." If so, in Gen. xxxvi. 31, Moses gives his ancestry amid the generations of "Esau," who "is Edom," one of whose wives was his cousin Bashemath, Ishmael's daughter, and their son Reuel had again a son Zerah. Zerah is reckoned among the dukes of Edom. Kings succeeded dukes.

"Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

"And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead."—GEN. xxxvi. 32, 33.

The Job of our Bibles was probably the great grandson of Esau, and while Jacob's posterity were multiplying in Egypt, Esau is inheriting his blessing of the byeways, the fatness of the earth and of the dew of heaven, and sharing in Ishmael's blessing also (Gen. xvii. 20); is multiplied exceedingly—his line of princes is begun, and it may be assumed that Job was one of them.

The Rev. Charles Forster, in his valuable work on the Geography of Arabia, identifies the Job of the Bible with this king of Edom—and Dinhabah, his city, with the present O'Daib standing alone in the northern

desert, in the direction of Chaldea and the Euphrates. It should be remarked that King Jobab is succeeded by Husham, of the land of Temani, reminding us of Eliphaz the Temanite;* and O'Daib is the chief town of the Beni Temin to this day.

The names of Job's daughters, Kezia and Jemima, are still likewise preserved in the same district; Kezia, perhaps, in the Kassanitoe, on the coast of the Hedjaz; and Jemima, the dove, is recorded by Arab writers to have been the first queen of the land. She may have been the ancestress of the Beni Ayoub (Ptolemy's Agubeni), the sons of Job, still one of the most famous of the Arab tribes.

That Job was a patriarchal king may be argued from Job xxix.:—

"When I went out to the gate through the city, when I prepared my seat in the street!

"The young men saw me, and hid themselves: and the aged arose and stood up.

"The princes refrained talking, and laid their hand on their mouth.

"The nobles held their peace."

He adds—

"I put on righteousness, and it clothed me: my judgment was as a robe and a diadem."—Job xxix. 14.

It appears that to the royal descendant of Ishmael and Esau, the blessing of the children of Shem was not denied. "Bless me, even me also, oh my father." "Hast thou not reserved a blessing for *me?* Hast thou but one blessing?" said poor Esau, in his bitterness. And did not the "reserved blessing" fall on

* It is evident that Eliphaz was in communication with the longest lived of the early patriarchs. He says to Job, "With us are the gray-headed and very aged men, much older than thy father," Job xv. 10. The first-born son of Esau had been named Eliphaz, and Job's friend may have been of this earlier generation.

Job? How far nobler are the annals of this second king of Edom (even with all his faults recorded), as regards the civilization they intimate, than any of the hard-won relics from Chaldea's clay inscriptions, or indeed from Egypt's idols of granite and marble.

Throughout the Septuagint version of the Scriptures, Job and his three friends are styled kings. This version makes the full age of Job 240 years, and if we accept its authority, we may take his biography as filling up the space between Joseph and Moses, during which era there is no personal narrative beside, of any of God's servants on the earth. Job stands sixth in descent from Abraham through Ishmael, Bashemath, Reuel, and Zerah (see Gen. xxxvi.); and Moses, on his mother's side, was also the sixth, and on his father's the seventh descendant from the same great ancestor through Isaac. Job's lengthened life, therefore, *may* have brought him within the personal knowledge of Moses, during his forty years' absence from Egypt; or Moses may have conversed with those to whom Job and his story were intimately and personally known.

There is such a wonderful dramatic character about this book; it is so truly a "living oracle," that many of its students have been disposed to look upon it in the light of a beautiful and philosophical romance, constructed for the display of certain principles; but this is to ignore DIVINE witness to the fact of Job's individuality in the Book of the Prophet Ezekiel:—

> "Though these three men, Noah, Daniel, and Job, were in it [the Land], they should deliver but their own souls by their righteousness, SAITH THE LORD GOD."—EZEK. xiv. 14.

And to Divine witness is added also apostolic reference:

> "Ye have heard of the patience of Job, and have seen the end of Lord."—JAMES v. 11.

The general opinion of the Church of God has always been in unison with the testimony of Scripture on this subject, and to Moses is commonly accorded the renown of being either the writer or compiler of the thrilling history.

Job makes no reference to Israel or their Exodus, although very distinct allusions to the deluge and the pyramids; and this, with the length of his life, has tended to raise the question concerning his era.

The one hundred and forty years granted to Job on his recovery, as likewise his second family, appear, however, to have been by special blessing. In his former period of prosperity and dignity, he was probably a king by election, for not one of the eight kings mentioned in the thirty-sixth of Genesis is the son of his predecessor.

It may have been a problem in the mind of Moses, worked out during his meditations in the desert, how to reconcile the apparently unmerited sufferings of his own people with the love and justice of Jehovah. The beginning of God's inspiration to his human soul may have been the lifting of the curtain from heaven's side of the history of Job. In all the Bible, till we come to the Book of Revelation, there is scarce such another window into the invisible world.

Down below is Job writhing in the dust, his glory departed—so altered, that his friends, who have come from their own place to mourn with him, know him not; the wisdom of Teman cannot comfort him; his sorrowful soul is saying that he has not deserved this dealing from God, and then the reproof of his friends is added to the heap of his afflictions.

Down below all is darkness. Up above, Moses sees the Lord of love and pity only proving His child in the fire, delighting in his patience, and causing him to hold

fast his integrity, and confuting by this means the Accuser of the brethren.

Down below lies poor Job, casting back in his memory for what shall have brought his woes upon him, driven by the harshness of those who came at first to comfort him, to show himself righteous in his own eyes. Up above is the Lord listening, remembering the submission of his dear child, when the first strokes of the rod fell upon him.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Shall we receive good at the hand of God, and shall we not receive evil?"—JOB i. 21, ii. 10.

The Refiner is watching the furnace, though He heats it seven fold, and He is waiting for the tried silver,—He is going to find the ransom (xxxiii. 24) and deliver from the pit. He has inspired the lips of Elihu, and to his mighty words Job finds no reply. The Lord confirms them with the whirlwind, and gives Job such a vision of HIMSELF in light and power as vanquishes at once the least disposition to appeal against any of His ways, and the last finish of complete submission is now evident in His servant, for he says:—

"I have uttered things too wonderful for me,

"Wherefore I abhor myself, and repent in dust and ashes."—JOB xlii. 3, 6.

Then the Lord also accepted Job, and appointed him an intercessor for his friends.

"And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."—JOB xlii. 10.

EARLY ARABIAN CIVILIZATION.

The civilization described in the Book of Job is very wonderful. A city and streets are alluded to

in the Land of Uz as well as tents and tabernacles; wines and dainty meats at feasts; the couch and looking-glasses of polished metal, tell of care for furniture; the harp, the organ, the tabret, and the timbrel accompanied the dance; gold ear-rings, the robe and diadem, precious stones and jewels are all named; the mining and refining of metals was understood, and the use of money. There was writing, engraving, and weaving; fishing and riding, and shooting with steel bows; Job had 500 yoke of oxen, and the Chaldeans carry off his 3000 camels, a valuable booty, as these animals were always highly prized for the conveyance of commerce. But after all, this civilization in the land of EDOM is only parallel with that of ancient EGYPT and of early CHALDEA at the same era, and we must remember that these were the adjacent countries. A king of Edom would not be unacquainted with the luxuries and possessions of surrounding nations. The grand references to the animal creation in the final address of Jehovah to his servant assure us that Job must have been familiar with the war-horses of the Assyrians, which, as we may now observe from their sculptures, were of noble blood (perhaps Arabian), and are drawn from the finest models.

"Their horses are swifter than the leopards, and are more fierce than the evening wolves!"

exclaims the prophet Habakkuk (i. 8) of the horses of the Chaldeans.

"From afar he snuffeth the battle,
The thunder of the captains and the shouting."
See JOB xxxix. 25.

The behemoth, or hippopotamus, "whom I made with thee," says Jehovah (thus possibly distinguishing this beast from the megatherium or saurian of a former

age). The behemoth—haunting alike the Nile and the Jordan, the "dry land," and "the covert of the reed and the fen;" he seems especially alluded to as swimming through the sudden floods of the Jordan, swelled by the melted snows of the Lebanon.*

And the "leviathan," or crocodile. Job was evidently not ignorant of the habits of this tyrant lord of the Egyptian river, whose empire is "the border of the seas," whose impenetrable skin no weapon could pierce; in the animal creation, "king over all the children of pride."

There is reason to suppose that in the days of Job these monsters of the Nile, being comparatively undisturbed by man, may even have attained to a greater size than they do in the present day. "None is so fierce that dare stir him up," says Jehovah. "Who, then, is able to stand before ME?"

This admitted—the Mighty One overlooks the irritation of His servant, so sorely tried, and silences the friends who had aggravated his sorrow, by the final judgment: "Ye have not spoken of Me the thing that is right, as my servant Job hath." To the all-seeing eye it was known how true it was that Job had been a man of peace, a judge and a father to the poor, eyes to the blind, and feet to the lame; bountiful and hospitable—"the greatest of all the men of the East." Before any part of our Bible was written, he had "esteemed the words of God more than his necessary food." He was diligent in all appointed sacrifices for sin—a man of prayer—and with Abraham he had enjoyed the patriarchal vision of a Redeemer, to "stand in the latter day upon the earth."

By the testimony of God himself, there was not in all the earth such a perfect and upright man, and very

* Schultens thinks the elephant is intended; Good, the Mammoth.

much more of his wisdom and knowledge is placed on record than of any other of the patriarchs. He seems to have been famous both in heaven and earth. We have in Genesis the narrative of noble facts and deeds, and short interlocutory scenes, which serve to develop divers characters. Yet where, but in Job, shall we find an introduction to the majestic current of thoughts and memories handed down through the families of Shem?

"Oh, that Ishmael may live before Thee!" said his father Abraham, and in answer to this prayer the sons of Ishmael seem to have had their own possession and their own "blessing" in the land of the sons of Joktan. How mighty are the slow, grand utterances of those long-lived men, who were besides the "sons of God," who drank into the depth of their souls the primeval revelations of truth, whether given by voice or vision, or dream of the night, to which Eliphaz refers (iv. 12—18). How these spiritual giants of earth's first 2500 years towered above their fellows, when God kept them, by His grace, from worship of the heavenly bodies, forgetting the Creator in the works of His hands!

"If I beheld the sun when it shined [says Job], or the moon walking in brightness;

"And my heart hath been secretly enticed, or my mouth hath kissed my hand; I should have denied the God that is above."—Job xxxi. 26—28.

He makes no reference to the fleshly mind of Egypt, which took the bull appointed for sacrifice, and lifted it into an idol, by the same species of delusion with which a modern school of error looks for salvation in the sacraments, and mistakes the sign for the thing signified.

Whether we listen to Job or his friends, notwithstanding the heat of their temper, as we come up from Chaldea or Egypt, we marvel, with Moses, at the wisdom of Teman, and glorify the God of their fathers.

The book of Job is written in old Hebrew; one hundred and ninety-six manuscripts of it have been collated by Kennicott, and its magnificent poetical descriptions prove that Job had all the expansion of the Semitic mind. A great evidence of the remote antiquity of the book is that the friends, being Arabians of various districts, yet apparently continued to speak some common language, while there was evident need of an interpreter in EGYPT at the time that Joseph's brethren came down there; but then Egypt was peopled from a *Hamite* stock, as was also early Chaldea and Canaan.

ETHIOPIA.

Ethiopia, like Chaldea, presents the strange peculiarity of an originally Hamite origin of its population, and of their speech becoming afterwards, nevertheless, Semitic; it is the Cush of the Toldoth Beni Noah, of Gen. x., and of the Hebrew history; a country traversed by two branches of the Nile, forming a series of cataracts; in Isa. xviii. it is referred to as the land shadowing with wings, which is beyond (or by the side of) the waters of Cush. כנפים צלצל, the original Hebrew words, refer to the Tsaltsal, or winged fly of Ethiopia, which Moses also mentions (Deut. xxviii. 42). The noxious Tsetze mentioned by Dr. Livingstone must be a species of the Tsaltsal. The papyrus boats, "vessels of bulrushes," are also regarded as a characteristic feature of the country.

Job knew Ethiopia as famous for the precious topaz, Job. xxviii. 19; and the Hebrews carried on commerce with its people in after days, in ebony, ivory, frankincense, and gold. In Isa. xlv. 14 the Ethiopians and Sabeans are mentioned together, the latter as "men of stature;" their fine appearance led to their being chosen as attendants in royal households. The Ethiopians are

once in Scripture coupled with the Arabians, as occupying the opposite shores of the Red Sea, 2 Chron. xxi. 16, but elsewhere they are connected with African nations, particularly Egypt, Phut, Lub, and Lud. The Sabeans appear to have been their most powerful tribe.

The name of Zerah was Ethiopic; the reader will remark it as belonging to Job's father; in after days (see 2 Chron. xiv. 9) there came out against Israel "Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots," and the Ethiopians were destroyed before the Lord.

The probable connection of this "mingled people" with Midian, must be inferred from the wife of Moses being named an Ethiopian (Numb. xii. 1), and yet Zipporah is called the daughter of the Priest of Midian.

We cannot but remark the reverence which Moses paid to his father-in-law, Jethro, who is called by various names in Scripture — JETHER, or the excellent, while Hobab (Judg. iv. 11) may mean "beloved;" in Exod. ii. 18 he is called Reuel, and again Raguel, in Numb. x. 29, where it is intimated that he had a son named Hobab.

Moses did obeisance to him, Exod. xviii. 7, as he restored his wife Zipporah and her sons, when the whole body of the Israelites came and encamped at the Mount of God, in the old district so well known to Moses in his forty years of solitude; and then the father-in-law rejoiced with his son for all the goodness that the Lord had shown to Israel, and declares his patriarchal knowledge that the Lord is greater than all gods.

Jethro then takes a burnt-offering and sacrifices for God, provides a feast, and calls to it Aaron and the elders of Israel; and when his blessing to Moses is connected with St. Paul's comment, that "the less is blessed of the better," Heb. vii. 7, we are much inclined to believe

with Dr. Bonar, that Jethro was one of those patriarchal priests in Arabia, who, like Melchisedek in Canaan, and Job in the land of Uz, preserved in different lands the knowledge of the true God before there was any written Revelation, at least any that has come down to us.

Jethro mingles his counsel with such words of paternal authority and wisdom, as would imply a far greater age than Moses, who, it will be remembered, was then himself eighty years old. With much sagacity and experience, and with affectionate solicitude, he says, on observing the constant consultations of the people with their leader: "The thing that thou doest is not good, thou wilt surely wear away," and suggests a mode of effectual help from others; and his advice was so admirable and well-timed, that Moses hearkened to the voice of his father-in-law, and "did all that he said."

We have here introduced this after passage in the life of Jethro because of his being an example of what was known and believed in PATRIARCHAL TIMES, which, we must remember, comprehended an immense period of the history of the world. They were AS LONG as the TIMES OF THE GENTILES, if we count our own period *back* —beyond the coming of the Lord—to about B.C. 660, when the chosen nation was pronounced rejected, because of the sin of Manasseh (see p. 18): and if we would study the Bible aright we must endeavour to realize this.

The Book which embalms the story of God's patriarchs is also the one that throws most light on the egotistic monumental records of the proud and perished kings of Egypt and of Chaldea.

RELIGION AND MORALS OF THE TIMES OF JOB.

We may learn much from the Book of Job, even of the religion and morals that we need for our own day.

The character and attributes of God are clearly indicated. He is represented as sovereign, omniscient, unchangeable, wise, holy, of terrible majesty, and yet merciful. The Creator, the Governor, the Judge of the earth, communicating his will by Revelation, appointing man's times, and having in His hands all power of life and death ;—controlling all beings, even Satan, once a son of God, but now a fiendish, crafty tempter to mankind, permitted for a time to trouble, but never to destroy God's people.

There are many duties to our fellow-creatures spoken of, which might be well considered now. Covetousness is regarded in the light of idolatry, and that scepticism is severely reproved which ignores the Providence of God. It seems stated in this book (xxii. 17) that this was the irreligion that provoked God to destroy the antediluvians,—

"Which were cut down out of time; whose foundation was overflown with a flood.

"Which said unto God, Depart from us, and—What can the Almighty do for them?"

or,

"Were questioning what the Almighty had done for them, when yet He had filled their houses with good."*

The sins against our fellow-men, especially noted, are contempt for older people on the part of the young (xix. 18); disrespect of servants to masters (xix. 16), and ill-treatment of servants by masters (xxxi. 13); neglect of kinsfolk and acquaintances (xix. 14, 15); falseheartedness of friends (vi. 15); murder (xxiv. 14); seduction (xxxi. 1—8); robbery, whether removing landmarks, or stealing property, or stealing men, or

* See "Translation of the Book of Job," with Notes, by the Rev. Carteret P. Carey, Guernsey, an illustrated and a most interesting volume. Wertheim and Macintosh, 1858.

extortion (xxiv. 2, 11; xxxi. 38—40); tyrannical despotism (xxiv. 21); *taking raiment as a pledge from the poor* (xxii. 5, 6); *withholding food from the famishing* (xxii. 7); ill-treating widows, dealing unkindly with the fatherless (xxxi. 16, 17); oppressing the helpless (xxiv. 4—11); rejoicing at the fall of an enemy (xxxi. 29).

Fearing God, and departing from evil, seems to have been the religion of that time, and Job possessed it. Acquaintance with God, and calling upon Him in prayer, perseverance in piety, enduring affliction with submission, confession of sin and sacrifice for it, repentance, self-loathing and glorifying God, are all illustrated. Duties to our neighbour in all relations of life are enjoined; self-restraint, hospitality, charity—the very virtues of a gospel day, and wondrous also is the revelation on man's final destiny; though it was not indeed the "immortality brought to light through the gospel."

The grave was then regarded as a place of separation from the earth, so that the occupant would be unconscious and insensible of all that transpired there—a place of darkness, not to be desired by the unprepared (xxxvi. 20); there was no deliverance for the ungodly from it (xxxvi. 18); no pardon there, and it was a place into which the sins of the wicked accompany them (xx. 11). God's power and wrath are felt in that lower world (xxvi. 6). A good man, however, has hope in his death; the grave to him is a place of calm rest, where the wicked cannot trouble, and the voice of the taskmaster is no more heard, and the slave at last is free.

It was then considered that even in the grave there is a separation between the righteous and the wicked, for that the wicked dead are not gathered into the lot of the righteous (xxvii. 19). The pious man might look forward to a time appointed by

God when his renovation should come, and when his iniquities would be found to be all obliterated (xiv. 13). The hope of this appears to have been so firm in the mind of Job, that he prays earnestly that its record may be transmitted to posterity. The wonderful allusion to a Redeemer, or "Vindicator," as some translate it, at some future period to stand upon the earth, shows marvellously the strength of patriarchal faith—of those who had "not seen, and yet had believed."

From the Book of GENESIS we obtain many facts that illustrate our information from the Book of JOB concerning the institutions of the PATRIARCHAL age. We hear of places—mountain solitudes—set apart for worship, of doing things before the Lord, of going out from His presence, of building altars to Him, of setting up stones for pillars, and pouring on them anointing oil. We hear of the Shepherd of the stone of Israel (Gen. xlix. 24); one of the earliest names by which the God of Jacob was known. There were then certainly some appointed quarters to which the earliest "sons of God" resorted for worship. The coat of many colours was perhaps a priestly garment—imposition of hands was attached to the paternal blessing.

Noah knew the clean from the unclean. Blood was withheld for food; murder demanded death; impurity was forbidden; oaths and vows were binding; marriage with idolaters was deprecated; birthright respected; due honour paid to parents, and punishment followed him who set light by his father or his mother. All the ground work of the Levitical code was already understood in the Patriarchal families.*

The seed of the woman promised to Adam, which

* "Scripture Coincidences," by the Rev. J. Blunt, is a delightful book on this subject.

was to bruise the serpent's head, was already earnestly desired, even desired so greedily that Ishmael was born after Isaac was promised. The "father of the faithful," urged by Sarah, took wrong ways to secure it, and did not wait for God, and from that day to this, Ishmael has in consequence been always Isaac's scourge.

It is of great importance to the Bible student to read the Book of Job, with all the light which modern discoveries are casting upon its antique pages. It is as remarkable for its obscurity as its sublimity. Its obsolete words, its intense concentration of language, and incidental allusions to things long forgotten (some of which are recently come to light), mark its primeval antiquity. It reproduces for us a past age, with a local colouring, which we shall appreciate more and more as we become acquainted with the civilization of early Arabia. The Arabs in their ignorance have well guarded its relics from ordinary travellers from age to age, and their old language, still almost dead, has probably yet to render up fresh confirmations of the Book of Job.

It is worth remarking, that in a notice appended to the Septuagint Version of the Scriptures—showing the general opinion at the time of the translators—it is said of Job, "This is translated out of a Syriac book, 'Job dwelt in the land of Ausitis, on the confines of Idumea and Arabia. He had for his father, Zare, one of the sons of Esau, and was fifth in descent from Abraham.'"

The book of Job assumes its full value when considered as the only inspired Arabian record of the Patriarchal period. We should strive against the too widely spread idea that it is not worth our while to go back to this period, for that it is but re-visiting a gallery of the portraits of our ancestors, who have little in common with the present and the practical.

The finger of God seems now itself to be turning the pages of the Old Testament, and pointing to His ancient Aristocracy, the men who were His friends, "who believed Him," who often heard His voice from heaven, to whom He "appeared," and who were His "living epistles" to the heathen around them.

They have an undying story; the study of it would ennoble character in these days. How racy, how salient the points of their biography! Their very faults are a gospel to us! Their society is inspiring, and ever fresh to the mind worn out with modern littlenesses and external life; and why? because these "Fathers" held communion with the I AM. He impressed them more or less with His own sublimity—they reflected their Creator; and who was this Creator? HIM "by whom all things were made!" No other than the ADONAI, the second person in the Trinity, the "CHRIST" whom they were suffered to see in prophetic vision "coming to save;" whose "reproach they esteemed," whose "day they saw." Yes, and perhaps to them and to the relics of their period it will be given to make unanswerable answer to the doubters and the scoffers of the nineteenth century.

The next chapter will throw some light on Job's intense desire for the preservation of his certain hope of a Redeemer to come upon the earth.

We hope our readers will refer to Mr. Carey's book concerning him, and to the proofs he brings that the age in which this patriarch lived was almost certainly that of the sojourn of the Israelites in Egypt, *i. e.*, about thirty-five centuries ago; also that the land of Uz was, in all likelihood, identical with that of Edom in its original boundaries, and its position on the eastern side of the range of Mount Seir, facing the Great Arabian Desert.

As this book professes to be a collection of evidence, while we state more fully that which appears to us to have most weight in the scale, it is not permissible to ignore the opinions of others.

The Jews very naturally believe that after the era of the great Lawgiver, no man, or set of men, could have lived under the favour of God irrespectively of the prescriptions of the Mosaic law. They therefore place Job before Moses; but a learned writer of their nation, Dr. M. Margoliouth, in the appendix to his brochure of Sacred Minstrelsy, claims JOB also as a branch of the Isaac seed, and supposes him the grandson of Jacob, and one of the sons of Issachar—"Tola and Phuvah, and Job, and Shimron," represented as going down into Egypt with this patriarch (Gen. xlvi. 13).

The children of Issachar, in David's after days, are said to have "had understanding of the times to know what Israel ought to do." "Wise men that knew the times," are mentioned as consulted 500 years after this in Shushan the palace (Esth. i. 13), and hence our author argues, that, though Job did go down into Egypt, he became "the greatest of all the men of the East," and may both on account of his wealth and his wisdom, have separated himself from his brethren, for he may have foreseen the change which was ultimately to take place in the condition of Jacob's posterity after their first warm welcome in the land of Goshen, and while free to do so, may have returned to the land of Uz.

Uz, the first-born of Nahor, is erroneously written Huz, in the English version, Gen. xxii. 21. He would be the cousin of Isaac, and his district probably bore his name. Buz was his brother, and in the history of Job, we cannot forget "Elihu the son of Barachel the Buzite, of the kindred of Ram," or Aram. Elihu describes him-

self as young, and his auditors very old. He so evidently speaks by inspiration, that he has been sometimes considered as an incarnation of the Jehovah. Bildad the Shuhite is possibly descended from Shuah the son of Abraham by Keturah.

We may be permitted to repeat, that while the land of Uz might thus be associated with Nahor, the *unchosen* son of Terah, whose descendants however came into the chosen line through Rebekah, there is also a scriptural identification of Uz with Edom—

> "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz."— LAM. iv. 21.

And of Teman with Edom (Jer. xlix. 7); of Dedan, and also of Buz with Esau in the handing of the cup of God's fury to the "mingled people," and "all the kings of the land of Uz" (Jer. xxv. 15), that equally favours the conclusion, of the Job of Scripture being the Jobab of Edom. Dr. Margoliouth also admits that the name of the son of Issachar, in Hebrew is written יוב, and that of the suffering Patriarch איוב.

Whichever be the line of Job's descent, his lengthened life might have brought him into communication with Moses in the desert. He sprang in either case from the Semitic root, which accounts for his communion with God, and patriarchal knowledge of His ways; but how could a grandson of Jacob have omitted to refer to Abraham's call, and to the chosen seed? From a descendant of Ishmael or Esau, the omission might perhaps be expected.

CHAPTER VI.

THE STONES OF ARABIA.

THE WARKA TABLET OF MR. LOFTUS—FIRST COLLECTORS OF HIMYARITIC INSCRIPTIONS—ROCK OF HISN GHORAB—HIMYARITIC ALTAR—BRONZE TABLETS—MIKAL JOSEPH'S STONES FROM MAREB—SONS OF JOKTAN—RESEARCHES OF ARNAUD AND FRESNEL—INSCRIPTIONS ON DYKE OF MAREB—FRESNEL'S ALPHABET—ACCOUNT OF THE DYKE IN THE KORAN—IDOLATRIES OF THE ARABS—ATHTOR—ASHTORETH—THE EARLY DHOU NOWAS—ALMAKAH—THE PRIMEVAL ARABIC—PALGRAVE'S RECENT TRAVELS IN THE NEJED—AFFINITY BETWEEN HIMYARITIC AND EARLY SANSCRIT ALPHABETS—THE PATRIARCH EBER—TABLE OF USHER'S CHRONOLOGY.

"Oh that my words were now written! [says Job] oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock for ever!

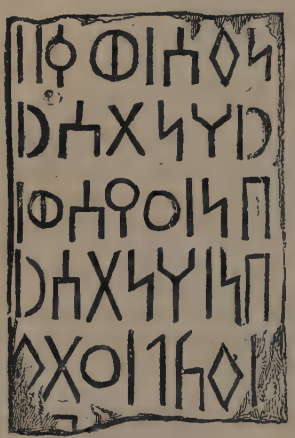
"FOR I KNOW THAT MY REDEEMER LIVETH."—JOB xix. 23—25.

AND these mighty words have been "printed in a book;" chronologically the first book of our Bibles. The graving in the rock was the habit of Job's era, and the light of the last ten years has fallen full upon the "testimony of the rocks," in more ways than one, though we have not yet recovered all the languages, even of rock inscriptions.

Mr. Birch and others have diligently groped their way among the hieroglyphics and papyri of Egypt; Rawlinson, Oppert, and Talbot think that they read the arrow-heads of Nineveh; but who yet reads the Himyaritic?—that Semitic branch of language which Max Müller tells

us sprang from the Arabian peninsula, and which yet conceals some of the most ancient documents in the world?

The accompanying specimen of the character was found by Mr. Loftus at Warka.* His servant was one day giving instructions to the workmen at the foot of a mound they had been excavating, when the ground under his horse's feet suddenly gave way, and precipitated him into a vaulted tomb, without coffin or other relics, seven feet long and four feet wide. It had already been plundered by the Arabs. At one extremity was a rough limestone slab, standing on end, with the accompanying imperfect Himyaritic inscription, recording (it is supposed) the death of Hanatasar, son of Esau, son of Hanatasar. Mr. Loftus considered this discovery to be of much value and interest, as the first inscription of the kind found in Mesopotamia, and tending to show a connection with southern Arabia, where the Himyaritic preceded the Kufic and the Arabic.



HIMYARITIC GRAVE-STONE.

This stone may now be seen in the British Museum, in the corner of the Subterranean Phœnician Court, which is on a level with the Sennacherib tablets.

The traveller who had first called attention to the existence of inscriptions in a peculiar character in the Southern districts of Arabia was Carsten Niebuhr, who was informed that there existed at Zafar and Haddafa inscriptions which neither Jews nor Mohammedans could decipher.

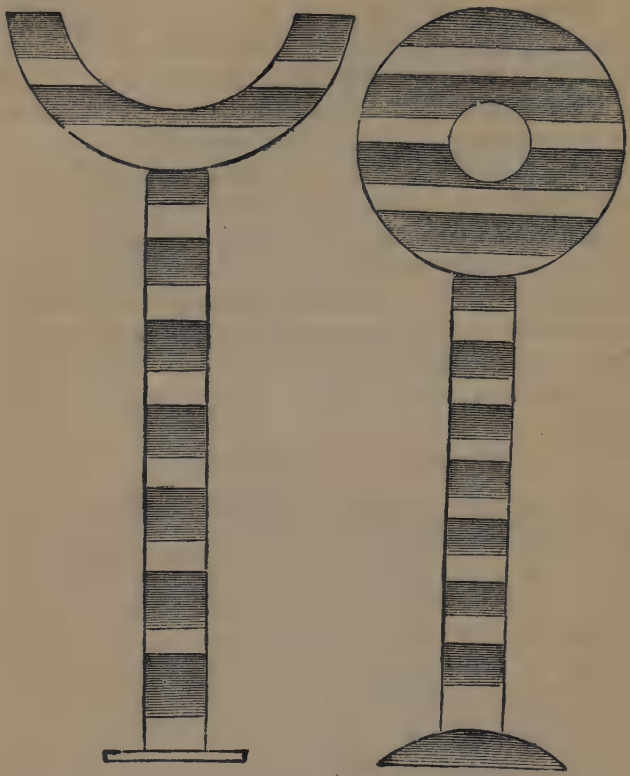
* See p. 51

The princes of Himyar, in South Arabia, may possibly have been contemporary with the dukes and kings of Northern Arabia, or Edom. Moses has devoted the whole of the thirty-sixth of Genesis to the archives of Edom, or the posterity of Esau, by his Canaanitish and Ishmaelitish wives, Adah the Hittite, Aholibamah the Hivite, and Bashemath, Ishmael's daughter. It is the forgotten language of a forgotten kingdom, coeval with that of Edom, that comes under notice in this chapter; and as Job and all his friends were Arabians, should we have received the book of Job in ancient Hebrew unless Moses had first rendered it into that kindred tongue? Some have said that the Himyaritic itself *is* the most ancient Hebrew.

ROCK OF HISN GHORAB.

An inscription in Himyaritic characters was discovered in 1834 by the officers of the Honourable East India Company's surveying vessel the "Palinurus" at Hisn Ghorab, on the shores of South Arabia. As Captain Haines, the commander (afterwards political agent at Aden), sailed along the coast, his eye was caught by a great black-browed bluff or headland, on the summit of which he descried through his glass, a small beacon or watch-tower. He ordered out a boat's crew to explore further, and three of his officers, after some battling with a heavy surf, rounded the headland, and glided through a narrow entrance into a little quiet bay, where a mountain rose before them with the ruins of an ancient city spread along its side.

Amid these they ascended, and after toiling for two hours, lighted upon a zig-zag path which led them to a high rock-terrace, and a great Inscription of ten lines in these strange characters, of which we copy merely two letters to give an idea of its size and appearance.



They are each four inches long by one-third of an inch in breadth, and one-tenth of an inch in depth. They are not simply engraved, but are cut in notches, and were said to sparkle when the rays of the sun struck upon them. The three first discoverers, Messrs. Cruttenden, Hutton, and Saunders, took each a copy of the whole inscription, which consisted of ten lines, from which a collated transcript was made and published in Lieut. Wellsted's "Travels in Arabia," vol. ii., p. 424.

To this remarkable inscription in Hadramaut a second visit was paid by another young Indian officer, Lieutenant Berthon, in the year 1845, when in command of the "Constance" sloop-of-war, and in company with Lieutenant Cruttenden, one of the original discoverers; the second survey yielded some additional particulars.

The inscription had been cut on a stone of a different colour from the black or reddish brown face of the mountain—a very light gray or lead-coloured stone which seemed white in comparison with the surrounding tints; there was no other such stone in the face of the mountain, yet there was a great quarry of the same kind on the top of the cliff, from which all the stones to build the ancient city had been taken; the inscription-stone did not appear to have been inserted, but to be a vein of the quarry coming out on the face of the cliff. It was at a height of four hundred feet above the quiet land-locked bay. The words seemed to have been "graven" "with an iron pen" on this salient white-gray, or lead-coloured surface "in the rock for ever."

A Himyaritic altar, supposed of libation, was next presented to the British Museum by Captain Haines, which may also be seen in the Phœnician Court, and is figured p. 61 in Cassell's "Bible Dictionary."

Twenty-eight inscriptions on bronze tablets, in the same ancient characters, are for the present deposited in the mummy room. These, with two on stone, were presented by two English officers, Col. Coghlan and Lieut.-Col. Playfair, each having held the office of political agents at Aden, and the collection has been completed hitherto by the purchase of six inscriptions on stone from the British and Foreign Bible Society, into whose possession they came in the spring of last year, by means of a colporteur named Mikal Joseph.

"The number of Himyaritic inscriptions now in the Museum amounts to forty-two. Most of them have been sent to England during the last year. The addition is considered important, as antiquities of this class have not hitherto found their way into European museums."

"Owing to the great rarity of these monuments, and the uncertainty of the correctness of the transcripts hitherto published, which have been made by travellers frequently under disadvantageous circumstances, it has been deemed advisable to prepare *fac-similes* of those in the British Museum, without at present attempting elaborate interpretation or literary comment, which must have delayed the publication."—*Introductory Remarks to Himyaritic inscriptions printed by order of the Trustees of the British Museum*, 1863.

MIKAL JOSEPH'S STONES FROM MAREB.

The details of information concerning the inscriptions which were obtained by Mikal Joseph, the colporteur, are very interesting.* He is a native of Bagdad, who made a successful but most hazardous journey to Arabia, undertaken for the sale and circulation of the Scriptures, under the auspices of the Bible Society for Bombay.

"He proceeded in the first instance to Aden, where he sold 342 Old and New Testaments, or portions of the Bible in the Arabic and Hebrew languages, either to residents or visitors of that station, Mohammedans and Jews (of Arabia), or Christians (from Britain and India). From Aden he went to Mokha and Hodeida, on the shores of the Red Sea.

"It here became doubtful whether or not he should venture into the interior, on account of the unsettled

* They are to be found in the Report of the British and Foreign Bible Society for 1863, p. 169.

state of the country, and Major Playfair, the acting political agent at Aden, who took a very kind interest in his movements, wrote to him to say that the probability was that he would be murdered if he sought to fulfil his intention of going thither. The matter was left to his own decision by the Committee of the Bombay Bible Society. He did resolve, in the strength of God, to attempt to penetrate into the mountains of Arabia Felix; and though not without difficulty, he got safely to Sana, the capital of the province, and even to Mareb, the ancient Sheba of Scripture. In this country he sold 243 copies of the Scriptures.

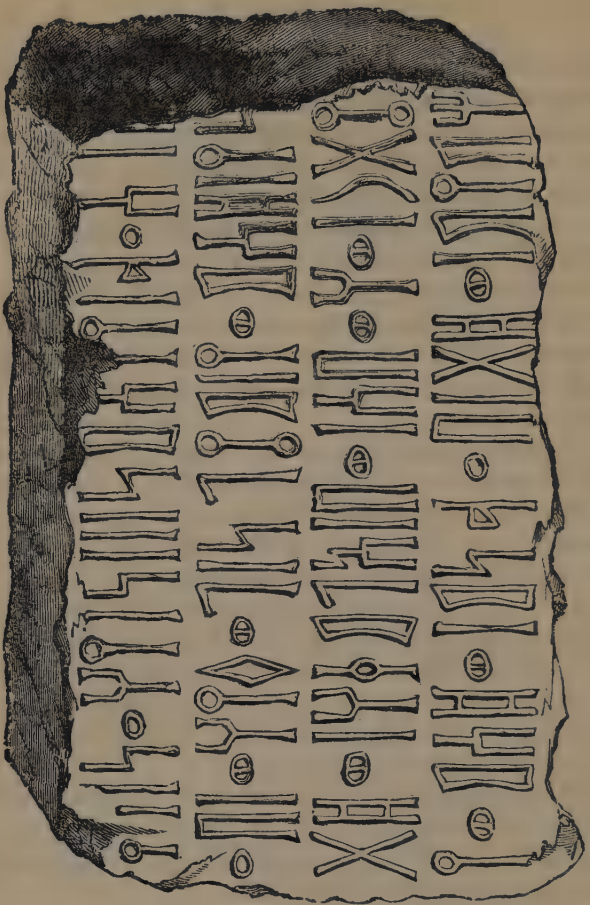
"In the ruins of the castle or palace of this ancient city he found some inscriptions on stone in the Himyaritic character," says the Secretary, "like those I had shown him in 'The Lands of the Bible' on his leaving Bombay; and he obtained six of them, which he carried with him on his leaving for the coast. They very much increased the danger of his return journey; and the wild Arabs of the hills, on more than one occasion, seemed about to take his life, partly on their account. He soon afterwards wisely parted with them, committing them to the care of Major Playfair."

These stones, obtained at such hazard, are now to be seen in the British Museum, and from the Appendix to the "Fac-similes" above-named we extract the following particulars concerning them:—

"Plate xv. No. 30, *obtained at* Mareb *by Mikal Joseph.* It contains the name of Wahbil, king of Saba, and there is an invocation to the god Dhu Samawi, דשמוי, the God of heaven."

Plate xvi. No. 32, *from* Mareb, *brought by Mikal Joseph.* "The deities mentioned in this inscription seem to be Athtor, Almakah, and Shems."

A third of these stones, also from Mareb, appears



STONE BROUGHT FROM MAREB, *by Mikal Joseph, the Bible Colporteur.*

Athtor, Haubas,

Almakah, Dhat Khamin

Dhat Badhanim,

Dhu Samawi.

According to the Alphabets of Roediger and Fresnel.

to give the names of kings of Saba (Dhuraydan and Alashrach); but on three or four out of the six brought by the colporteur, there is, singular to say, the name of Dhu Samawi, the God of heaven. This reading, it must be observed, is according to Fresnel's alphabet, or a blending of Fresnel's and Roediger's, whose derivation we shall presently show.

Inscription, Plate XVII. No. 34, of the Museum list, copied on our opposite page, is seven inches high, and eleven inches long, with incised letters. It is a dedication to several divinities—Dhu Samawi, Athtor, Haubas, Almakah, Dhat Khamin, and Dhat Badhanim, names known from other inscriptions. *This stone also was brought from Mareb by Mikal Joseph*, and was purchased from the Bible Society. All the names, excepting the first and last, are to be found in an inscription from the Harem of Balkis, copied by Arnaud.

The tablets presented by Colonel Coghlan seem chiefly dedicated to Almakah.

"The Himyaritic language," says again the Appendix to the *facsimiles*, "is so called from having been used by the descendants of Himyar, a Joktanite king of Yemen. It is named *Musnad* by the Arabic writers, one or two of whom are said to have preserved alphabets of the character with the corresponding Arabic letters. These alphabets have formed the basis of the interpretation of the inscriptions as far as it has been attempted by learned Orientalists in Berlin and in London. The writing is in horizontal lines, which are read from right to left, and the words are supposed to be separated by a vertical stroke.

"The Himyaritic is considered by Arabic authorities to be a form of Arabic that preceded, and was ultimately superseded by, the Ishmaelite Arabic, or language of the

Hedjaz. The Himyaritic is closely allied to ETHIOPIC and HEBREW, and the AMHARIC has chiefly helped to interpret it. It is not improbable that it may contain remains of the language of the earlier races of Arabia, such as the Adites and Amalekites."—*Introductory Remarks.*

THE SONS OF JOKTAN.

"The Mohammedan writers agree in setting forth," says Dr. Wilson in his "LANDS OF THE BIBLE," vol. ii. p. 652, "that Kahtan, or Joktan, the son of Eber, of Genesis x., and his sons, whose names are still attached to different provinces in the south of Arabia, settled in that country. By them, as by Hud, Heber, or Eber, their grandfather, the Patriarchal faith was upheld in some degree of purity. Kahtan had a son named Yarab, the inventor of the Arabic language, from whom are descended all the Arabs of Yemen. Yarab left a son called Yashhab, who was succeeded by his son Abd Shems, 'an adorer of the sun.' This prince had several sons, as Kahtan, Amru, and Hmyar. From the latter of these were descended the whole race of princes who reigned in Yemen till the time of Islam."

"The Himyaritic princes had each for several generations their own special provinces, till the supreme power was concentrated in El Hareth ul Rayesh, who assumed the name of Tobba, and reigned at Sheba. The Queen of Sheba, who visited Solomon, is called by the Arabs Balkis, and is said to have embraced Judaism."

"All Arabian geographers identify the present Mareb, or Saba, the capital of Sana, with Sheba." The traditions of Arabia—"always to be respected where they cannot be disproved"—hand down the name of Saba, or Sheba (the son of Joktan, brother of Peleg, p. 112) as the builder of the far-famed Dyke of Mareb.

They speak of him as the seventh from Noah, and first king of the Sabeans.

THE RESEARCHES OF ARNAUD AND FRESNEL.

The researches of M. Arnaud called the attention of our Continental neighbours to this subject of the Himyaritic inscriptions as early as the year 1844.

It was at that time still more difficult than at present for Europeans to penetrate to Mareb. M. Arnaud, from the Turkish army at Mocha, passed as French physician into the service of the Imaum of Saná, in Yemen. He obtained leave to visit the famous Dyke, which realized all that had been told of it in Arabian story. He found many Himyaritic inscriptions in the "pillar-text" character on ruined buildings, and some even on the foundation stones of the Dyke itself.

It was with immense difficulty that he persuaded the Arabs to let him take any copies of these inscriptions. Even women and children were crying out, "Drive away this sorcerer, this infidel, who brings misfortune with him; all the evil on earth may come to us through him; he shall not copy the writings on our stones."

Notwithstanding incessant persecution and threats from the Bedouins, who promised to put him to the torture in order to discover the secret by which he was going to find and carry off their treasures, M. Arnaud did succeed in copying fifty-six of these inscriptions at Sana, Keribah, and Mareb, and copies of them are to be found, with a very interesting account of his adventures, in the JOURNAL ASIATIQUE for 1845, fourth series, tom. v. pp. 211—245, 309—345, vol. vi. pp. 169—191; and in the same journal, vol. vi. pp. 194—237, 386—398, are M. Fresnel's comments upon the subject.

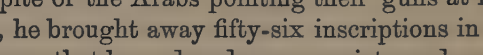
"We left the camp," says M. Arnaud, "on the

morning of the 18th July, 1843, and turned towards the east to pursue our route down the bed of the torrent of Dana, between the two mounts of Balak, which once formed the basin of the Dyke."

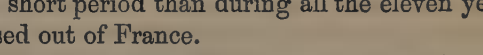
The heat of the sun had just begun to make itself felt when our traveller rejoiced in his first view of the ancient foundations. He climbed the right bank of the torrent, encumbered with trees and dead branches, and found himself between two well-preserved masses of stone, on which were many inscriptions, which he hastened to copy; and after three days of earnest labour, in spite of the Arabs pointing their guns at him perpetually, he brought away fifty-six inscriptions in all, but he declares that he endured more anxiety and vexation in that short period than during all the eleven years he had passed out of France.

Several of these inscriptions were in one line, as follows, and will form studies for the curious :—

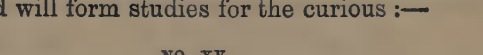
NO. XV.



NO. XVI.

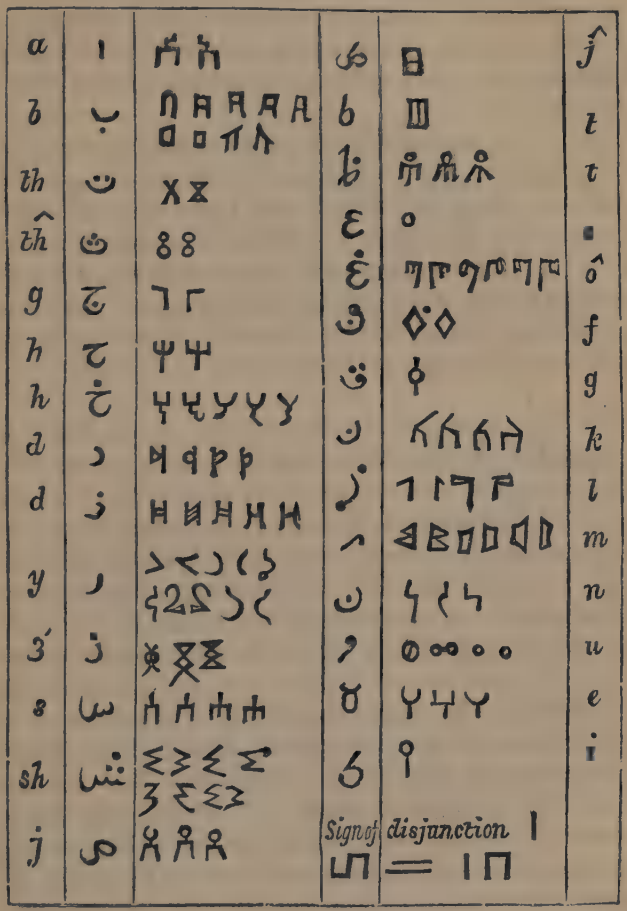


NO. XIX.



These and many others, copied by M. Arnaud at Sana, were sent to the Asiatic Society of Paris by M. Fresnel, the consul of France on the Red Sea, and thus were brought before the *literati* of Europe. Gesenius, Roediger, and Fresnel himself, each formed an alphabet, taking for their basis two forms of Himyaritic

TABLE OF FRESNEL'S HIMYARITIC ALPHABET.



alphabets which they found in Arabic MSS. in the Library of Berlin.

Fresnel's is herewith given, with its English and Arabic equivalents. Roediger's almosts entirely resembles it.

From their united decipherments such results as the following have been attained, but *none of more importance* :—

Gesenius reads—"The King of the Himyarites."

Fresnel reads—"Karibal, great chief, surnamed Jehnam, King of Saba, and Dhouraydoun, son of Dhamar'aly, sub-chief, and Halkarmer, son of Karibal, have instituted or dedicated three measures of incense to the Divinity Almakah, for the health and the pardon of the two houses of Salhan and Halarnamib."—(See "Journal Asiatique," Sept. 1843, p. 219.)—

"It is possible," says the Museum Appendix, "that monuments such as these, full of invocations to idols, may belong to the earlier times of the empire. Two inscriptions have been discovered, bearing dates, according to Fresnel, the one from Sana, 573, and the other from Hisn Ghorab, 640. It does not appear to have been determined from what era these dates are calculated."

M. Fresnel tells us that he chiefly occupied himself in seeking the names of *Gods, men, and places* in these inscriptions, and that he perceives a repetition of the same formula in many of them at the end of the text, as if they were, in fact, used like the "*bismillah*" in all the writings of the Arabs to this day. He considers the last three names in each formula to refer to feminine deities, and the first three to gods masculine, and supposes that their witness is evoked by the writer of the inscription.

Some light is thrown on these subjects by the Preliminary Discourse to the KORAN, see as follows :—

"The first great calamity that befell the tribes settled in Yemen was the inundation of Aram, which happened soon after the time of Alexander the Great, and is famous in Arabian history. Abdshems, surnamed Saba, having built the city called Saba (and afterwards Mareb), made a vast mound or dam to serve as a reservoir for the water that came down from the mountains. This building stood like a mountain itself above the city, and was esteemed so strong that it could never fail. The water was kept in on every side by a work so solid that many houses were built upon it, and every family had a certain portion of the water, distributed by aqueducts; but at length God sent a mighty flood which broke down the mound by night, while the people slept, and carried away the whole city, with the neighbouring towns and people.

"The tribes which remained in Yemen after this devastation continued till seventy years before Mohammed, when Ethiopia sent forces to assist the Christians of Yemen against the cruel persecutions of their King Dhou Nowas, a bigoted Jew, whom they forced into the sea. Badhan," it is added, "was the last of the Himyarite princes who submitted to Mohammed, and changed his religion." (See Dhat Badhanim on the stone, p. 138.)

The religion of the Arabs under their Himyaritic princes seems to have been idolatrous in various ways—as Sabeans they worshipped stars and angels—though merely as inferior deities and mediators with God. They called the Most High God ALLAH, and subordinate deities Al Ilahat, the goddesses.

It was from this gross idolatry or worship of "companions of God," as the Arabs continue to call them, that Mohammed reclaimed his countrymen, bringing

them back to the truth that "*there is but one God,*" though he added to it the falsehood, "*and Mohammed is his prophet.*" He is said to have destroyed even the image of Abraham, kept sacred in the Caaba.

ATHTOR.

By Fresnel's alphabet is read the name of the goddess ATHTOR, on the newly-discovered tablets, and this may be identified with Ashtoreth, known to us as the goddess of the Sidonians and Phœnicians, an early reference to whom is made in Scripture, as far back as 1913 B.C. In Gen. xiv. 5, we have a notice of a place called "Ashteroth Karnaim,"* named after the idol worshipped there. The word Karnaim signifies horns, and the literal reading would be "Ashteroth with horns."

On either side of a granite monument of the time of Thothmes III. (just after that of the Exodus of Israel), at the end of the Egyptian Gallery in the British Museum, may be seen a figure of the Egyptian goddess ATHOR, with an orb upon her head, enclosed within horns, pointing upwards.

"The goddess Astarte of the Greeks, a later form of Ashteroth, is said to have placed upon her own head the head of a bull, as the sign of royalty. She represented THE MOON, as Adonis did the sun; and her horns are also the horns of a new or crescent moon. Orpheus styled her 'the bull-horned moon,'—thus the original

* This place is generally supposed to be the same as Tell Ashtereh, about ten miles east of Tiberias. Og, King of Bashan, the last of the gigantic Rephaim princes, reigned in Ashteroth (Gen. xiv. 5; Josh. xii. 4), and in the division of the land afterwards (1 Chron. vi. 71) it was given to the sons of Gershom, the son of Levi.

of the crescent-crowned Astarte was an object of worship as far back as the times of Abraham."*

Phœnicians may not only have brought their language and their system of writing it, but their idolatries, it seems, from South Arabia or Egypt. M. Fresnel wishes to lay especial stress on the ethnological fact that from the very earliest age Doan and Hadramaut, in South Arabia, sent forth colonies on all sides, to Asia, Africa, and even Europe, receiving none in return, the ancient tribe of "AD," of which all Arabian tradition speaks, alone continuing to dwell within their own border. "This tribe had for a prophet Heber, one of Abraham's ancestors, who gave his name to the Hebrews, and whom the Arabs call Houd. From Yemen emigrated the finest specimens of the human race—the red men of Himyar, Edom, and Erythrea, ever radiating towards the limit of the black and the white races." ("Journal Asiatique," p. 393, vol. vi.) "At forty leagues from Zhafar there is a mountain called by the inhabitants of Mareb 'NOUS,' near which is found, not the KABR HOUD, or tomb of Heber, but the KABR SALEH, or the tomb of the Father of Heber."

ALMAKAH.

We may take notice of another name in the inscriptions, *Almakah*, —on which neither Scripture nor the Greek mythology seem to throw any light; but as the names of kings and queens as well as gods are supposed to be given, this may be either; —and Balkamah, or Balkis, the Arab name for the Queen of the South, the Queen of Sheba, has been suggested as its rendering.

* See "Palestine," by the Rev. H. S. Osburn, of America. Trübner, 1859.

THE PRIMEVAL ARABIC.

"Alas, there is more than one language," says Sir George Cornewall Lewis, "whose letters are as legible as a modern newspaper, but which we cannot, nevertheless, interpret. This may be said of the Etruscan, the Lycian, the Oscan, and other South Italian dialects, in which the efforts of the most accomplished linguists have proved utter failures."

But is it possible that we have left unnoticed some ancient key, that would lead to the true decipherment of all yet unread Semitic tongues; and might not this key be found in the first language spoken by the Arkite family, for 100 years after the flood? "One people, of one speech," they remained, until the days of Peleg, and the building of Babel. Then their language was "confounded," and the choice of the line of Shem immediately follows. If Noah, Arphaxad, Salah, and Heber, are distinctly traced in the traditions of Southern Arabia, *where else* should we look for their primeval language?

The following allusions, in the Preliminary Discourse to the Koran, to "ancient monuments" of the first language of the Arabians, are of much value now that the antique stones, of which this chapter treats, are at last presented to the eyes of the Western world.

"The Arabians greatly commend their language as so harmonious, expressive, and copious, that no man unless possessed of inspiration can become perfect master of it. They tell us that the greater part of it has been lost, which is not strange, considering that in this very old character so little was written. They add that it was known to Job, their countryman, and also to the Himyarites, who called the characters 'El Musnad;' but the art of writing it was 'not publicly taught, nor indeed suffered to be used except with permission.'

Mention is then made of a few of the ancient monuments existing in this character, of which, however, 'most of the Arabs, and those of Mecca in particular, were for many ages perfectly ignorant.' It is added that Moramer, of a city of Irak, invented the modern Arabic character a little while before the institution of Mohammedanism. His letters were quite different to the Himyaritic, and though rude, very much like the Cufic. The fragments of the Koran itself were at first written in Moramer's letters, which are clumsy and inelegant, consisting mostly of straight strokes, and evidently derived from the Estrangelo Syriac alphabet. These professed 'revelations' were originally handed about on palm-leaves and pieces of parchment, and were not collected into a volume until two years after the death of the prophet, at the age of sixty-three, about A.D. 634."

Mohammed began to retire to the cave of Heva to write these fragments after his marriage with Khadija, in his thirtieth year; and it is very singular that the date of the inspiration of this False Book was at the close of "seven times," or about 2520 years from the call of Abraham, who is always in the Koran presented as the prototype of a true believer (1921 B.C. + 599 A.D. = 2520). Adam, Noah, Abraham, Moses, and CHRIST are all held up as rising in authority and station—in their due gradation one above another—but "Mohammed is the last and most illustrious apostle of all, and with him the divine missions cease." He travelled at this period both into Syria and Southern Arabia, and, it may be, adapted or rejected what truth he pleased from the communications of a Nestorian monk, but left out the heart and soul of all the Old Testament Scriptures—THE COMING SAVIOUR—and set up himself in its stead.

The construction of the Koran can be looked upon as a matter of no light moment. It was Satan's finished

lie for the Eastern world, his imitation of the Revelation of God; and fabulous as much of it is, *it has sufficed to keep back Christ* from all the Arabic speaking nations for the latter half of the times of the Gentiles, even for the space of 1260 years.

At a hundred and thirty-seven years old Ishmael

THE ARAB SHEIKH.

died (Gen. xxv. 17), and was "gathered to his people;" whence some have hoped he passed away in the patriarchal faith to the patriarchal blessing; and for ages his land of Arabia continued to be divided between the tribes of the Himyar and the Koreish; the latter claiming direct descent from Ishmael, the others from Joktan. Mohammed was the son of a most distinguished branch of the Koreish, and his grandfather and uncle were chief priests of the Caaba; under his influence and that of his book, the old vernacular language of the older tribes, the Himyaritic, merged into the one dialect of the Koreish, superseded in the tenth century by the

Nishki, which has ever since remained in use, not only among those nations who write Arabic, but also among the Turks and Persians.

When Henry Martyn spoke of undertaking a version of the NEW TESTAMENT in Arabic, he said, "We shall then begin to preach in Arabia, Syria, Persia, Tartary, part of India and China, half of Africa, and to all the seacoasts of the Mediterranean, and Turkey—and *one tongue shall suffice for them all.*"

Still, therefore, beside the long lines of earth's history, almost since the flood, runs *the Arabian thread.* The voice of the Lord spoke to Hagar in the wilderness of Shur, by the well Beer-lahai-roi—"the well of Him that liveth and seeth"—and foretold that her child "would be a wild-man—his hand against every man, and every man's hand against him, and that he should dwell in the presence of *all* his brethren." *Therefore* he outlives the kingdoms of Israel and Judah, and all the kingdoms of Daniel's dream, with his shifting sands for a throne, and his camels and his palm-trees for a possession. "Abraham, ISHMAEL, Isaac, and Jacob," is the way he reads his genealogy; he excuses his robberies of those who cross his path, by saying, "When Ishmael was turned out of doors by his father Abraham, he had the open plains and deserts given him by God for his patrimony, with permission to possess whatever he could find there." So that instead of confessing that he "robs," he only thinks he "gains," and in his own camp nothing is ever known to be stolen.

"Ye are an intermediate nation, O Arabians," said their lawgiver to them, "witnesses against the rest of mankind! Wherever ye be turn your faces towards the holy temple of Mecca."

Still therefore on the sands his followers spread their

prayer-carpet—truly witnesses against any of the disciples of a better Master who neglect to commune with HIM, the Ever Present.

A recent traveller (Mr. Gifford Palgrave) has penetrated, at the risk of his life, into the recesses of the Nejed, the great central plateau of Arabia. He has lately returned to England after an absence of eighteen

MOHAMMEDAN HOUR OF PRAYER.

years, having been long accustomed to converse in nothing but Arabic. He lately crossed in disguise, as a wandering doctor, from Gaza, in Southern Syria, to Oman, in the south-east of Arabia. He wishes to dispel the illusion which confuses the idea of the wandering Bedouin with that of the Arab proper, and tells us that those nomads merely encircle a more settled central kingdom, in which exist cities with 20,000 inhabitants, with their shops, bazaars, and mosques, tasteful streets, and three-storied houses. The kingdom of the Waha-

bites is mentioned, and Hail, the capital of Djebel Schomur; its monarch is called the Sultan of the Nejed.

A most severe code of Mohammedanism has been revived at this centre within the last hundred years, showing what Islamism must have been in the palmy days of its early enthusiasm. Yet, on the other hand, says Mr. Palgrave, "my being a Christian, of which I made no secret, subjected me to no inconvenience. Except in the large towns," he adds, "Islamism is anything but obtrusive, and it is usually intermingled with certain superstitious observances strongly suggestive of a lingering trace of the old Sabean worship of the sun, which existed before Mohammed drove out Paganism.

"In Northern Arabia the people pray as the first ray of the sun rises above the horizon, and so continue till his whole disc is clear, and again in the evening, reversing the order, of course. This is a ritual which is stringently prohibited in the Koran."

Again, in Oman (in the South) Mr. Palgrave found that the people were in the habit of praying not to the sun at east or west, but with their faces to the north; and on inquiry, he learned to his surprise that the name they applied to the north star was that very same mysterious title JAH, assumed by the Almighty to Himself in the book of Exodus. This he was inclined to attribute to the idea of fixity which, in their ignorance of modern astronomy, they would probably attribute to the only star that seemed to them always to occupy the same place. In conclusion, Mr. Palgrave remarked that all Anti-Islamitic nations were always to be found in the East, nestled among the mountains.*

A very curious record in relation to the above may be

* See also the hill tribes of India, as distinct from the Buddhists and Brahmins.

seen in "The Illustrated Translation of the Book of Job" (referred to at p. 126 of this vol.) In the notes on Job xxxi. there is reference to Sanchoniathon, the oldest Phœnician writer, who tells us that the first inhabitants of Phœnicia raised their hands to heaven, towards the sun, whom they regarded as sole master of the heavens, and honoured under the name of Beel or Baal Samin (Lord of heaven). The tribe of Himyar was consecrated to the sun. An ancient Arabic author, Abulfarage (Hist. Dyn., p. 184), relates that the Sabeans, when they pray, turn towards the north pole. They pray three times a day—at the rising of the sun, at mid-day, and at sunset—and they *bow three times before that star*. What singular illustrations have the last ten years of the nineteenth century brought to light of the times of Job! This order of worship that the Patriarch disclaims:

> "If I should see the sun when it shineth,
> Or the moon walking splendidly,
> And my heart should be secretly enticed,
> And my hand should kiss my mouth,
> That also would be an iniquity [to be dealt with by] the judges;
> For I should have denied the God Most High."

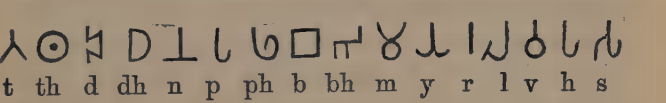
RELATION BETWEEN THE HIMYARITIC AND SANSCRIT ALPHABETS.

The Ishmaelite Arabs of Northern Arabia are named in Scripture as the earliest caravan merchants; Joseph's brethren sold him to the Midianite merchantmen (in Dothan, near to Shechem), and they brought Joseph into Egypt, Gen. xxxvii. 28. The Joktanite Arabs of the south appear to have been the chief traders of the Red Sea, "sea-faring Arabs," carrying their commerce to the shores of India and even China also; and if they carried their commerce into some parts of India, and possibly colonized there, some very curious proof exists that they also carried the Semitic alphabet.

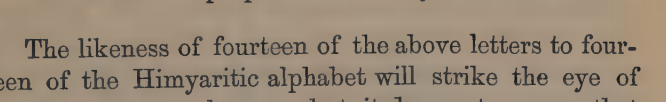
This may be found in "Essays on Indian Antiquities," by the late Jas. Prinsep, F.R.S., among his "Modifications of the SANSCRIT alphabet, ranging in date from 543 B.C. to 1200 A.D."—a work edited by Mr. E. Thomas.

The first of these alphabets is of the era of the rise of Buddhism in the fifth century before Christ, and we give it as follows, with the value of the letters as deciphered by Mr. Prinsep :—

OLD SANSCRIT ALPHABET.



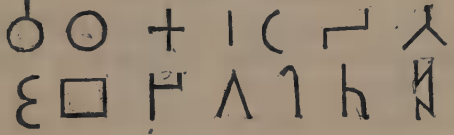
k k hg gh n ch chh j jh n t th d dh n



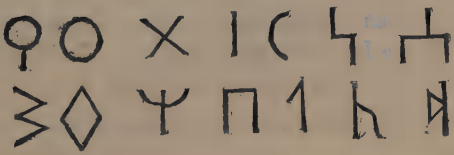
t th d dh n p ph b bh m y r l v h s

The likeness of fourteen of the above letters to fourteen of the Himyaritic alphabet will strike the eye of the most cursory observer, but it does not appear that their powers, as at present explored, are in the least similar :—

SANSCRIT.



HIMYARITIC.



MODERN SANSCRIT.

तर्हि वयं प्रत्येकशः स्वस्वजन्मदेशीय-
भाषाभिः कथा एतेषां श्रणुमः किमिदं

Acts ii. 11.*

This likeness of form would not have been perceived from the present Sanscrit letters (the Devanagiri), the form in which this ancient language was found existent in the last century of our era;—when the successes of the British in India led to the examination of its monumental remains, and the Stones and Rocks of Girnar and Asoka in Hindustan—as well as the fragile leaves of the palm tree carefully concealed in temples—gave up their treasures to the researches of the lamented Prinsep, and created a new era in the science of language.

The SANSCRIT was then declared to be the missing link in the chain of causes and effects. The grammatical principles on which it was based were found to pervade the Greek, the Latin, the German, the Icelandic, and in fact all the tongues now called "Indo-European," and yet the Sanscrit was not their *mother* tongue. Professor Max Müller admits it was only their elder sister. It sprung from the same stem as they did, and this stem he pronounces Aryan or Japhetic, while at the same time he declares it not impossible that Aryan and Semitic, though distinct families of languages, may have had a common origin.

All the present alphabets of Northern and Southern India, from Thibet to Ceylon, might be traced back through various gradations to the oldest form of the Sanscrit in the Inscriptions of Asoka. According to the statement of the Northern Buddhists, the first *written*

* We owe this specimen to the kindness of Mr. Watts, Crown Court, Temple Bar.

edition of their sacred books appeared only in the first century B.C., notwithstanding their previous use of characters for monumental purposes.

The likeness of the OLD SANSCRIT letters to the HIMYARITIC is surely much closer than to the PHŒNICIAN, which they have been formerly supposed to resemble (see p. 84).

THE PATRIARCH EBER.

On the whole it is very interesting for readers of the Bible to trace and connect the scattered notices of the Patriarchal Races in the Sacred Volume, as distinct from the CHOSEN PEOPLE OF ISRAEL.

EBER first stands out after the flood as seventh from Enoch (who was seventh from Adam), and is similarly a prophet and a teacher, but it is in Southern Arabia. Eber outlives Shem, his great grandfather, by thirty-one years,—is in fact the longest liver after the flood, and is *the ancestor of both the Arabs and the Hebrews*. He outlives Abraham by four years. His own son PELEG stands *midway* between Noah and Abraham. In the days of Peleg came "division," in the days of Abraham "choice." Eber sees both, and Eber *must* certainly have spoken the primitive Ark-language. Eber dies not till 1817 B.C. As he was seventh from Enoch, he sees ISAAC born, the seventh from himself—"the child of promise." Eber dwells on the earth ninety-three years with Ishmael, seventy-nine with Isaac, nineteen with Jacob and Esau, but he has passed away before Joseph or Job, and if tradition may be trusted, his dwelling was among his Joktanite descendants, whose settlements, marked in Gen. x., are distinct to this day, and who, receiving Ishmael and Esau into their Arabian stock, were the fathers of the Arabs —the "mingled people."

THE PEOPLING OF INDIA.

"The Rig Veda," says Dr. Margoliouth, in a lecture on India and the Indians, "terms the aborigines of this country, among other names, Asooras. I am persuaded they have several different ancestors in the patriarchs who peopled the earth, not long after the Flood. There is probably a relation between the Asooras, and the Asshurim of Scripture. In the inscriptions of Nineveh, Asshur is invariably written Asura. The Bible mentions three families of that name: first, as descended from Ham (Gen. x. 11)—

'Out of that land [Shinar] went forth Asshur, and builded Nineveh.'

Secondly, as descended from Shem (Gen. x. 22)—

'The children of Shem; Elam, and Asshur.'

Thirdly, from Abraham by Keturah (Gen. xxv. 3)—

'And the sons of Dedan [her grandson] were Asshurim,' etc.

"I would suggest, that these respective Asooras successively found their way into the vast continent, which we call India. We still find a trace of the name in the "Soora" tribe of Orissa; the physiognomies of the aborigines are very varied. When the children of Abraham followed the descendants of Ham and Shem into those regions, we can account for the high sounding Brahma; the last invaders knew that Abraham was the friend of God, and their offspring eventually, through ignorance, made a god of him. Later Brahmins conjured up the fable of the egg," etc.

The greater part of the posterity of Abraham, were a "mingled people" who were all to stand by, and see the fulfilment of the promise to their ancestor—"*In Isaac shall thy seed be called.*"

"The kindreds, places, and times," says Queen

Elizabeth's old "Consent of Scripture" "are the lights of the narrations of the Bible, and are registered so profitably that it should be blasphemy to affirm any one of them idle." Yet how are these lost by the wilful variations of the chronology of the Septuagint translation!

We subjoin a table of Archbishop Usher's chronology up to the death of Moses, calculated by the verbal statements of the Hebrew Bible, to enable every careful reader of these pages to reckon easily the possible juxtaposition of the patriarchal lives.

TABLE OF ARCHBISHOP USHER'S CHRONOLOGY.

	BORN.				DIED.		
	Before the Flood.	After the Flood.	B. C.		After the Flood.	B. C.	Age.
Noah . . .	600	...	...	...	350	1998	950
Shem . . .	98	...	...	...	500	1848	598
Arphaxad .	...	2	2346	...	440	1908	438
Salah . . .	...	37	2311	...	470	1878	433
Eber . . .	...	67	2281	...	531	1817	464
Peleg . . .	...	101	2247	...	340	2008	239
Reu . . .	...	131	2217	...	370	1978	239
Serug . . .	...	163	2185	...	393	1955	230
Nahor . .	...	193	2155	...	341	2007	148
Terah . . .	...	222	2126	...	427	1921	205
Abraham. .	...	352	1996	...	527	1821	175
Ishmael . .	...	438	1910	...	575	1773	137
Isaac . . .	...	452	1896	...	632	1716	180
{Jacob . .	...	512	1836	...	659	1689	147
{Esau . .	...	512	1836	Supposed	659	1689	147
Joseph . .	...	603	1745	...	713	1635	110
Job . . .	...	597	1751	Supposed	837	1511	240
Levi . . .	...	598	1750	...	735	1613	137
Kohath . .	...	623	1725	...	756	1592	133
Amram . .	...	702	1646	...	839	1509	137
Moses . .	...	777	1571	...	897	1451	120

May a diligent recurrence to the Hebrew dates tend to lead our readers to a fresh delight in the Book of Job, the true "book of the Chronicles" of this early time, which gathers together all the knowledge of God inherited by the men of the Arabian desert. What light does that book throw on the ethnological records of Genesis? "The Desert of Sinai," by Dr. Bonar, gives a fair introduction to its beauties. He says:—

"There is no book in the Bible which so necessarily requires illustration from desert scenes and desert customs as does that of Job; and for the reader who has dwelt for a few weeks among these, this book assumes a double interest and attraction. Two or three times in the course of every chapter he lights upon words, figures, and allusions which seem robbed of half their point and power when interpreted in connection with European or even with Syrian ways, and laws, and scenery.

"From the first chapter to the last, the Book of Job is the book of the tent and the desert, as truly as Ecclesiastes is the book of the palace, Proverbs the book of the city, Canticles the book of the garden, Romans the book of the forum, Hebrews the book of the altar, and the Apocalypse the book of the temple."

THE DESERT.

CHAPTER VII.

THE STONES OF ARABIA, ANOTHER READING.

AL KASWÎNÎ'S KEY—MR. FORSTER'S FRIENDS—INSCRIPTION ON HISN GHORAB—THE TRIBE OF AD—THE MUSNAD—MR. FORSTER'S ALPHABET—THE PASS OF HAGAR—THE SECOND POEM—DATES ON INSCRIPTIONS—THE DYKE OF MAREB—ARABIAN PRINCESS'S EPITAPH—JOB'S DESCRIPTION OF THE PRICE OF WISDOM—THE EKKILI—ETHIOPIC ALPHABET—TABLE OF MR. MOON'S CHINESE AND ARABIC ALPHABETS—BIBLE FOR THE BLIND—THE FRUITS IN ARABIA AND CHINA.

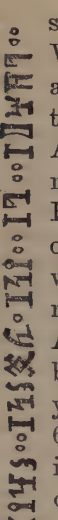
IN the last chapter we collected, as we imagine, all the present information on the subject of Himyaritic inscriptions, which will be considered *authentic* by some of our readers; but whatever be the date of the most recently discovered tablets and stones, it cannot be denied that this subject conducts us to very ancient associations, for we have gone back to Noah,—and the leap into the "mystical" will not be so great if we now venture to present Mr. Forster's researches concerning the Rock of Hisn Ghorab. By a different alphabet, and with what he calls "Al Kaswînî's key," he has obtained results which are certainly much more "telling" than those of Fresnel; and, notwithstanding the storm of prejudice which for a dozen years has burst upon his devoted head, he has now published two new books on this his favourite subject, and continues to maintain his ground.

The Rev. Charles Forster, B.D. is no unknown novice;

his "Mahometanism Unveiled," and his "Geography of Arabia," had long been considered standard works; yet, for the sake of strangers to his writings, it is perhaps necessary to mention that his "Voice of Israel" has been so marked by the ban of modern scholars that many have been prevented from reading it. Yet he is a man of deep learning and piety. One of the six preachers of Canterbury cathedral, and Rector of Stisted, Essex, he was the intimate friend of Bishop Jebb, and presents his readers with an autograph attestation of the interest of the late Archbishop Howley in all that he advances; Lord Lyndhurst, no mean judge of evidence, was on his side; also Lord Harrowby and Sir R. H. Inglis. These may be mentioned as well known names; the research must stand on its own merits, and with Mr. Forster it is no mere question of literature. He is truly a defender of the faith against the rationalistic tendencies of the age, and the investigations on which he has bestowed an earnest life are well worth some of the time which is often unsparingly lavished on lighter topics; though, perhaps, we may admit that the enthusiastic *way* in which he announced his discovery of the Sinaitic alphabet has aided to prejudice the cool heads of those who merely open and skim his book, and laugh at his superstructure as "too good to be true," without patience to examine his arguments.*

When Mr. Forster first heard of the inscription on the Rock of Hisn Ghorab, he was employed upon "The Geography of Arabia," for which he had had occasion to consult old Arabic authorities, among others, Schultens. The tidings of Captain Haines's in-

* See "The Voice of Israel on the Rocks of Sinai," 1852; and "Sinai Photographed," 1862. *Richard Bentley*, New Burlington Street.



scription, reported in the travels of Wellsted, recalled to his memory a rare tract of Schultens—whose title was "Monumenta Vetustiora Arabiæ," which spoke of engraved marbles among ruined towers in Hadramaut, near the Emporium of Aden. On reference to that work, he found mentioned two most ancient poems, discovered by Abderrahman, viceroy of Yemen, between the fortieth and fiftieth years of the Hegira, or about A.D. 660-670. Schultens had taken his information from the "Cosmography of Al Kaswînî," a far earlier writer, who had declared, that when Abderrahman discovered the inscriptions, the fortress had laid long in ruins, and also that the Arabs of the seventh century of our era referred the poems to the times of the Adites (their heroic age). These Arabs were able to translate the inscriptions, though in their ancient character, and Al Kaswînî, who wrote in the fourteenth century, gives the translation in the Arabic of the seventh. We here present the first four lines of the poem in its original characters, and add the proposed decipherment of the whole, by Mr. Forster, as translated from Schultens' Arabic and Latin.

THE TEN-LINE POEM ON HISN GHORAB.

"We dwelt, living long luxuriously in the zenanas of this spacious mansion, our condition exempt from adversity. Rolled in through our channel,

"The sea, swelling against our castle, with angry surge. Our fountains flowed with murmuring fall above.

"The lofty palms whose keepers the dry dates flung broadcast over our valley date-grounds, they cast from the hand the arid rice.

"We hunted the mountain goats, also the young hares, on the hills; with ropes and reeds we drew forth the struggling fishes.

"We walked with slow proud gait in needleworked many-coloured silk vestments, whole silks, grass-green chequered robes.

"Over us presided kings far removed from baseness, and stern chastisers of wicked men, and they noted down for us, according to the doctrine of HEBER.

"Good judgments written in a book to be kept; and we believed in the miracle mystery, and in the resurrection mystery, and in the nostril mystery.

"Made an inroad robbers, and would do us violence. We rode forth, we and our generous youth, with stiff and sharp-pointed spears, rushing onward,

"Proud champions of our families and our wives, fighting valiantly upon coursers with long necks, dun-coloured, iron-gray, and bright bay.

"With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind."

After careful comparison of the Himyaritic and Arabic ten-line poems, Mr. Forster, having formed his alphabet, tested its veracity by himself translating the following short two-line inscription, found below the other by the recent discoverers, but not named by El Kaswînî.

Found near the long inscription, lower down the terrace.

"Divided into parts and inscribed from right to left, and marked with points, this song of triumph Sarash and Dzerah. Transpierced and hunted down, and covered their faces with blackness.—Aws (or Uz) the Beni Ac."

In 1845 Captain Haines appears to have transmitted

the MS. journal of his voyage in the "Palinurus" to the Royal Geographical Society, in attendance at one of whose meetings Mr. Forster heard it read, and was alike surprised and delighted to find that it comprised the two following mementos—viz., that the same surveying officers on the same voyage found many similar inscriptions to the east of Wady Shækowee (though it does not appear they were copied; it seems, however, that they spread along a space of five degrees); and when landing on the coast between Cape Fartaque and Hisn Ghorab, Captain Haines recorded that he had fallen in with a chief tribe of the Bedouins, who, on being questioned as to their origin, proudly replied, "We are the sons of Ad, the son of Aws, the son of Aram, the son of Shem, the son of Noah."

"If there be any tribe of the ancient Arabs upon whose origin and extraction there has been a universal national consent," remarks Mr. Forster, "that tribe is the lost tribe of Ad." The account of this primeval people is thus given by Mr. Sale, in his Introduction to the Koran:—"The tribe of Ad were descended from Ad, the son of Aws, the son of Aram, the son of Shem, the son of Noah, who, after the confusion of tongues, settled in El Akkaf, or the Winding Sands, in the province of Hadramaut, where his posterity greatly multiplied. The descendants of Ad in process of time falling from the worship of the true God into idolatry, God sent the prophet Hud, or Heber, to preach to them and reclaim them; but they refusing to acknowledge his mission, or to obey him, God sent a hot and suffocating wind, which, entering at their nostrils, destroyed them all, a very few only excepted, who believed in Hud, and retired with him to another place. There is a small town now standing, called Kabr Hûd, or the

Sepulchre of Hûd. God had afflicted the Adites with a drought for four years, so that all their cattle perished, and themselves very nearly."

"The occurrence of the name of Aws at the foot of the inscription of Hisn Ghorab certifies to us the possession in that monument," says Mr. Forster, "of a genuine relic of the long-lost tribe of Ad, and these rock-engraven records are open at this day to the inspection of every voyager who may touch upon the coast of Hadramaut."

THE LOST MUSNAD.

The scene of Al-Kaswînî's ancient poems, it will be perceived, *was really* the same as that of Captain Haines's actual discoveries,—"engraved marbles" were mentioned amid "ruined towers," *in Hadramaut*, and a ten-line inscription. When Mr. Forster counted Schulten's lines, they were also ten in number; therefore the thought naturally suggested itself, as he says, that the one would possibly explain the other.

His studies in Arabic had already acquainted him with the loss of the *Musnad* or Himyaritic characters of the Arabians, whose total disappearance was deplored by Sir William Jones as "the great gap between us and the earliest records of mankind;" and his acquaintance with Arabic dictionaries had made him cognizant of the large *obsolete* portion of that richest of languages which lay buried among these primeval roots. Arabic was the tongue of science and philosophy for centuries, during which Europe was barbarian. The remains of its literature to this day are among our richest treasures, and the field is wide, for the Lexicon of Freytag contains 6000 roots and 60,000 words. The Lexicon of Firuzabad filled sixty volumes, and required a camel to carry it from place to place, and its very compendium, pub-

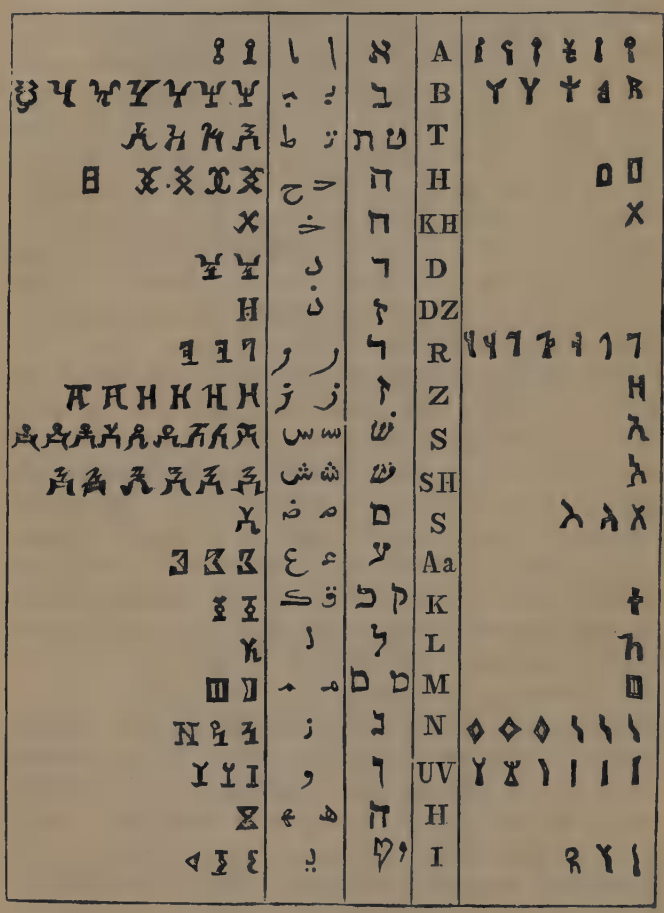
lished at Calcutta, in two quarto volumes, is called the Kamus, or Ocean, of which it is said in Eastern fashion, that it has 500 words for lion, 400 for misfortune, 200 for snake, and 1000 for a sword.

Such is the common record in most of the Biblical Dictionaries. Not half of the synonymes of course are in use; and Arabic scholars, from Pocock downwards, have frequently observed that one half of the Arabic Lexicons are taken up by words which are rarely if ever met with in any Arabic writings. When at Paris in 1844 Mr. Forster met with one of the first Arabic scholars in Europe, who, after studying Arabic for thirty years, was unable to account for this anomaly, and he added, "The problem is now solved, the language on Hisn Ghorab is the lost Himyaritic."

Mr. Forster declares his conviction that without the help of the key, unconsciously supplied by Al Kaswînî, no sagacity of mind, or skill in languages could have availed to read the rock of Hisn Ghorab; but, having the key, and the one inscription, he believes that his continued and careful comparisons have elicited a different alphabet to Fresnel's, formed on the principles that in cognate Semitic languages "letters of the same known form have the same known powers," and that short alphabets are the *sine quâ non* of all very ancient languages.

His Himyaritic alphabet is given afresh in the appendix to his "Sinai Photographed," p. 332, and we hope he will excuse us for transplanting it, as our only aim is to induce the students of language to refer to what he has said for himself. The page includes also a somewhat different character of the Himyaritic found in an inscription over the entrance of the ruins at Nakb el Hajar (the Pass of Hagar), which Mr. Forster refers to the first century of our era; Charibaël, king of the

MR. FORSTER'S HIMYARITIC ALPHABET.



Homerites, a contemporary with the Emperor Claudius, having restored and enlarged that formidable fortress, originally founded by Abu Mohareb, a prince of the race of Koreish.

Mr. Forster thinks he unlocks this inscription, likewise, with Al Kaswînî's key, and he reads it thus :—

INSCRIPTION OF NAKB EL HAJAR.

"Abode in this mansion Abu Mohâreb and Behenna upon its first erection. Dwelt in it joyfully in filial obedience, Nowas and Wanba. The Prætorian Prefect, Charibaël Lord of the Palace.

"Benificently constructed the hospitium and the well . . . . he erected also the Oratory, the fountains and tanks, and built the Zenana in his era."

Mr. Forster considers the son "Nowas" in the inscription to be Dzu Nowas, the last king of the Homerites, who perished about seventy years before Mahomet in battle with the Abyssinians.* But he has no hesitation in carrying back the inscription on Hisn Ghorab from the times of the Cæsars to those of the Pharaohs. The book of Job prepares us for Arabian poetical description, and the allusions on this stone to the early patriarch Heber, with its relation to the sublimest utterance of Job himself, are even startling.

"We believed in the miracle mystery, and in the resurrection mystery, and in the nostril mystery."

The latter expression seems only another form of "the breath of life;" "the spirit of God in my nostrils," says Job, xxvii. 3. "This conveys a physical truth," adds Mr. Forster, "and is no mere figure of speech. Let the

* M. Caussin de Perceval is disposed to place the later and more flourishing period of the Himyaritic Kings of Yemen between the date of 100 B.C. and A.D. 525. "As these later kings were greatly inclined to Judaism, the monuments filled with the names of idols probably belong to an earlier time than theirs."

process of respiration through the nostrils be suspended for a few moments, and the difficulty of breathing, with the painful sense of exhaustion, will teach the most sceptical that it was into man's nostrils God breathed the 'breath of life.'"

The combat described in the ninth line as fought on horseback—

. . . "fighting valiantly upon coursers with long necks, dun-coloured, iron-gray, and bright bay,"—

cannot but recall the "horse and his rider" of the book of Job, xxxix. 19—21.

AL KASWÎNÎ'S SECOND INSCRIPTION.

But there is a second inscription, reported by Al Kaswînî, as found over the gateway of a castle beyond Hisn Ghorab, and which is possibly now destroyed; its translation, as given by him in modern Arabic and Latin, is rendered by Mr. Forster as follows. It has a marvellous reference to the extract from the Introduction to the Koran, p. 167:—

POEM II.

"We dwelt at ease in this castle a long tract of time,
Nor had we a desire but for the region lord of the vineyard;
Hundreds of camels returned to us each day at evening; their eye pleasant to behold in their resting places.
And twice the number of our camels were our sheep; in comeliness like white does, and also the slow-moving kine.
We dwelt in this castle seven years of good life; how difficult from memory its description!
Then came years barren and burnt up; when one evil year had passed away, then came another to succeed it.
And we became as though we had never seen a glimpse of good.
They died, and neither foot nor hoof remained.
Thus fares it with him who renders not thanks to God;
His footsteps fail not to be blotted out from his dwelling."

This inscription is of seven lines. It recalls the expression of Moses, used two centuries after Joseph's famine,—

"Our cattle shall go with us, not a hoof shall be left behind."

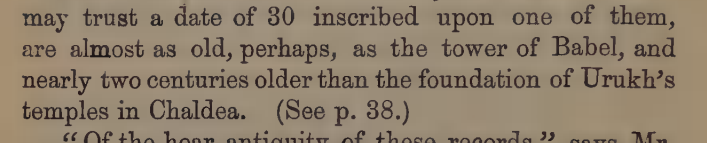
For here is surely reference to that event, felt "in all lands," "over all the face of the earth." We can trace *that*, by our chronological table at page 161, to its second year, being the one of Jacob's arrival in Egypt (Gen. xlv. 11). He was then 130 years old (Gen. xlvii. 9), and died when he was 147, *i. e.*, A.F. 659 (Gen. xlvii. 28.) The famine began, therefore, nineteen years earlier, A.F. 640, when Joseph was 37 years of age (See Gen. xli. 46). The date of 640, which is reported by Fresnel, in the "Journal Asiatique" (tom. vi., p. 237, 4th series), and noticed in the Museum Appendix as inscribed on Hisn Ghorab (*the only date on Himyaritic monuments save two*), would exactly coincide with Usher's chronology of the Mosaic Period, if it were attached to the second inscription rather than the first.

But it is to the first inscription describing prosperity that the date belongs. It is said to be inscribed in red paint upon the rock; and it has been copied into "Smith's Biblical Dictionary" (article *Arabia*, p. 96) as 604—possibly only by a printer's error—but if it be really 604, that description might well belong to a previous generation of Adites, and would have been written about the time of the birth of Joseph, and probably of Job, nearly forty years before Jacob came into Egypt.

The other date mentioned by Fresnel of 573 is on a stone found at Sana (No. iii. of the inscriptions copied by Arnaud in the "Journal Asiatique," tom. vi.), so often referred to. It is as follows; and Mr. Forster does not appear to have hitherto deciphered it; Fresnel has found

in it the name *Alihat* (the Goddesses); the date 573 would fall in the time of Esau. "It is in relief," says Fresnel, "and given in an extremely ornamental style."

HIMYARITIC INSCRIPTION FROM MAREB.



The foundation stones of the Dyke of Mareb, if we may trust a date of 30 inscribed upon one of them, are almost as old, perhaps, as the tower of Babel, and nearly two centuries older than the foundation of Urukh's temples in Chaldea. (See p. 38.)

"Of the hoar antiquity of these records," says Mr. Forster, "scepticism dares not raise a doubt. The foundation of the Dyke by Saba, and its destruction in the age of Alexander the Great by the *Sil al Aram*, or Flood of Aram, had been the theme of Arabian history through all succeeding ages. The inscriptions upon it* were printed in the 'Journal Asiatique,' and as I read them by my previously published alphabet of Hisn Ghorab, the proper name NOAH in its Arabic form occurs in four of them, with the word 'a deluge' on one side, and 'a wooden ark' on the other. What event so likely to be chronicled by this early descendant of Noah as the miraculous preservation of his great ancestor, the second father of the human race, amidst the waters of a drowned world?"

Mr. Forster cites from another Arabic author, Ebn Hesham (and as also copied by Pocock), a corroborative allusion to JOSEPH'S FAMINE.

* See three inscriptions, p. 142.

Ebn Hesham relates that a flood of rain laid bare to view a sepulchre in Yemen, in which lay a woman having on her neck seven collars of pearls, and on her hands and her feet bracelets and ankle-rings, and armlets, seven on each, and on every finger a ring, in which was set a jewel of great price, and at her head a coffer filled with treasure, with this inscription :—

"In thy name, O god, the god of Hamyar,
I, Tajah, the daughter of Dzu Shefar, sent my steward to Joseph,
And he delaying to return to me, I sent my handmaid
With a measure of silver to bring me back a measure of flour ;
And not being able to procure it, I sent her with a measure of gold ;
And not being able to procure it, I sent her with a measure of pearls ;
And not being able to procure it, I commanded them to be ground ;
And finding no profit in them, I am shut up here.
Whosoever may hear of me, let him commiserate me.
And should any woman adorn herself with an ornament
From my ornaments, may she die no other than my death."

The BIBLE tells us that "*all countries came into Egypt to* JOSEPH *to buy corn.*" (Gen. xli. 57.) The ascending scale of silver, gold, and pearls, in the above narration, may possibly be understood only as the Oriental expression for the advances of price tendered; yet nothing, at the same time, has been of more common occurrence in the awful records of famine than the barter of the precious metals, even in equal quantities, for a supply of the coarsest food.

When Mr. Cruttenden, one of the discoverers of the Hisn Ghorab inscriptions, was at Sana, in 1847, he was told that jewels, particularly pearls, are found in the watercourses, *even in this century, after heavy rains.* The district round Mareb has always been memorable in Arabian history for its sufferings from inundations, and hence the building of its Dyke to carry off the waters.

Eliphaz, in the book of Job, speaks of "famine," in

which God alone shall redeem from death (v. 20), and at which the righteous shall laugh (v. 22). Bildad says, "The strength of the wicked shall be hunger-bitten" (xviii. 12). "For want and famine they are solitary," adds Job (xxx. 3). He also speaks of sweeping up silver as the dust, and in chapter xxviii. his comparison of the insufficiency of gold or gems for the purchase of wisdom is so magnificent that the narration of the Princess of Yemen is far surpassed by it:—

"Where shall wisdom be found? . . . . Man knoweth not the price thereof. . . . . It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

"It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

"The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels, or vessels of fine gold.

"No mention shall be made of coral or of *pearls*, for the price of wisdom is above rubies.

"The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

The most ancient language of the Noachic family, spoken in generations preceding Abraham, is probably placed before our eyes in the Himyaritic or earliest Arabic. Fresnel found a dialect still spoken in the neighbourhood of Zafora, the ancient Ophir, (?) called Ekkili, and this is supposed to represent the modern phase of the ancient Himyaritic, and to be the parent of the Ethiopic. The present form of Arabic has been far more widely spoken than ever was the Hebrew. To a hundred millions of scattered Mohammedans it is a native tongue, and all these are bound together by one False Book, which for more than twelve centuries has fixed its spoken and written dialect. Only within the last ten years has any reader of the Koran dared to open the Holy Scriptures of the Hebrew

or the Christian; but now the Spirit of God begins to speak His own pure and holy word to the children of Esau, who sold his birthright, and a colporteur who carries this word at the peril of his life into the heart of these isolated districts, the seats of the eldest patriarchs, brings back their stone tablets, inscribed with their primeval language, and shows us what may possibly be the ancestral source of written dialects. He may yet give skill to some of His children to decipher these letters with certainty, if, indeed, He has not given it already. They shall be read again, if it be needful, to confirm the truth of His own Word.

We subjoin the Ethiopic or Gheez alphabet, the ancient language of Abyssinia, which can be compared with the Himyaritic, pp. 145, 170.

THE ETHIOPIC ALPHABET.

ሀ	ለ	ሐ	መ	ሠ	ረ	ሰ	ቀ	በ	ተ	ኀ	ነ	አ	ከ
ha	la	ha	ma	■	■	■	ka	ba	tha	cha	nn	■	ka

ዐ	ዐ	ዘ	የ	ደ	ገ	ጠ	ጰ	ጸ	ፀ	ፈ	ፐ
wa	■	za	ja	da	ga	ta	pa	tza	■	fa	pa

While collecting together various alphabets which may possibly elicit further information from sources yet unsuspected, it is not for a compiler to express an opinion on the validity, or non-validity, of present readings; the primary aim is to excite further attention to the subject, and possibly to induce future travellers to secure more photographs of rare and remarkable inscriptions.

MR. MOON'S ARABIC FOR THE BLIND.

And now there is still another set of characters, available for writing ARABIC, which have been brought down to the comprehension even of the Blind.

In searching as above for the affinities of the older languages of the world, we ascend, in the Himyaritic, to extremely simple forms, which are admitted to have strong relations to those used in tongues of a more modern date—the Phœnician, the Greek, and the ROMAN —into the alphabet *of the last of which,* it is proposed at this time to reduce the obscure and varied signs of the Oriental languages in general, of course by means of their equivalents in sound.

The sooner this aim could be carried out the sooner would be prepared A LINK FOR ALL NATIONS.*

Meanwhile, Mr. Moon—himself a Blind Man, though not born blind, now working in the dark, with his mind bent on one noble idea, that of placing the BIBLE within reach of the Blind of all nations—has made many steps, towards the production of a UNIVERSAL ALPHABET for his fellow sufferers, which may become of equal use, perhaps *to those who see.*

The construction of this alphabet is so beautifully simple, that ten minutes' application with intent to learn it, will render a seeing person perfectly acquainted with its powers, and enable him at once to become a teacher to any blind person of his acquaintance. In order to this, however, he must send to Mr. Moon, of 104, Queen's Road, Brighton, for his alphabet and the Lord's Prayer *in raised type,* price 3*d.*, enclosing stamps and stamped envelope for its return by post. The forms *not* raised, are given on the next leaf, with their adaptation to the Chinese and Arabic languages.

Let us look at the forms of the letters. They consist of a series of angles, curves, and lines—only one or two in each sign; all but the most integral portion of the Roman letter *is left out.* Five of the forms used in it, each turned different ways, make twenty letters out of

the twenty-six: thus ∧ stands for A K V and X in the varied positions of ∧ < V >. Seven of the letters are like our own; twelve are like them *with parts left out.* Seven are new, and very simple characters. It is easily learned, even by children and old persons, and has obtained the unqualified preference of the Blind themselves, who ought to be best aware of their own necessities.

There were forty systems of Reading for the Blind previously in use, whose friends and pupils have naturally fought hard for their time-honoured precedence. Mr. Moon's characters appear to us to be the most suited for the use of the uneducated blind; the word spelt *n a b r,* for instance, in Lucas's system, is in Mr. Moon's *n e i g h b o u r;* his Bible therefore, although more expensive to print, is more readily intelligible. The whole Bible in English has been printed in Moon's characters in less than ten years from their construction; and thousands of blind persons have attained the power of reading them. At the date of their invention, or as some say adaptation from former systems, in 1845, there did not exist one hundred and fifty adult blind readers in Great Britain by aid of all the alphabets, and it is computed that there are now above four thousand in this and other countries.

Mr. Moon has gradually adapted his English alphabet to fifty other languages, and has also printed the Lord's prayer, and a gospel or portion of the Bible in each, by the help of benevolent friends. In Swedish, Norse, Dutch, German, French, Italian, Spanish, the blind of Europe may read in their own tongues the wonderful words of God. In the CHINESE and ARABIC the road is now open also, and in these two Oriental languages alone the Word of God can speak to hundreds of

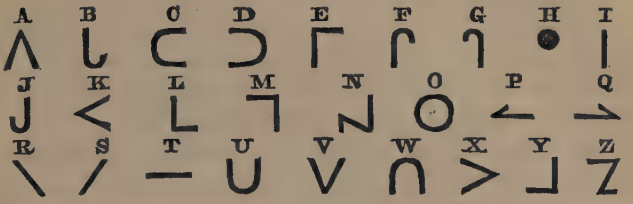
millions of men. Upwards of *half a million* of the races who dwell in Egypt, Persia, and Arabia, and along the northern coasts of Africa are suffering from the loss of sight. And if the blind of the East, who have hitherto never been taught at all, receive into their minds the truth of the Scriptures, it will be a mighty means of spreading the same, whether among Jews, Mohammedans, or Eastern Christians, many of whom would stop to listen to *blind* readers by the wayside, who would never look into the Holy Book for themselves.

"Comfort is coming for the blind in Syria," says Mrs. Thompson, of Beirut, in a recent letter. "Did I tell you of the delight of a blind teacher at Sidon, to whom we sent a copy of a chapter of Mr. Moon's raised Gospel of St. John in Arabic? I wish you could have witnessed his intense gratification, as he passed his hands for the first time over the letters. It seemed to supply to him a long-felt want, and to provide him with a source of exquisite enjoyment and benefit. He learned the alphabet very readily, and conquered half of it in less than an hour."

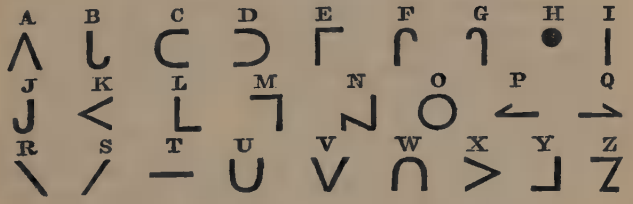
Another friend writes:—"I was much pleased to receive from you the pamphlet of the Gospel of St. John for the blind. Yesterday afternoon the Rev. Mr. Ford silently placed Moslim Kafoul's hand upon the page of the raised letters, and I wish Mr. Moon had been here to have enjoyed with us the beaming glance of delight with which the blind man welcomed this miracle of now being able to read, as his finger slowly travelled over his new precious specimen of the sacred page."

And there is equal proof that the characters are legible in China. Archdeacon Cobbold first made trial of them by a seeing boy, who, after two months' labour, was

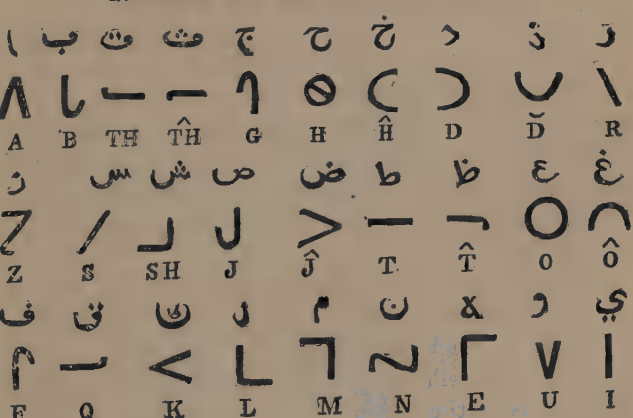
MOON'S ALPHABET FOR THE ENGLISH BLIND.



ALPHABET FOR THE CHINESE BLIND.



ALPHABET FOR THE BLIND IN ARABIC.



able to spell any word in the Ningpo colloquial dialect, whereas it is said that eighteen years are required to make an accomplished scholar in the antique native character. The complicated nature of those ANCIENT signs renders it quite impossible to adapt *them* to the blind, for one of them would need as many strokes as are to be found in a dozen of Mr. Moon's letters.

A blind Chinese girl named "Agnes Gutzlaff," who was first taught by Lucas's system, collects around her, a large audience to listen as she reads the Gospel of St. Luke in Chinese in a house by the wayside. They crowd around the doors and windows to see that great wonder of a blind girl reading—and as they say, "reading such wonderful words." She had been rescued when a child, from beggary, in the streets of Canton by the first Mrs. Gutzlaff, sent to England, and there well educated in the Avenue Road Institution of the London Society for teaching the blind to read. She now uses Mr. Moon's system as well as Lucas's.

The Gospel history shows us that when on earth, the Son of Man entered with the deepest sympathy into the wants of the BLIND, and still, when they have learned to know Him through His Word, He fixes their heart in an especial manner on Himself. Their brain is undistracted by the influences of light and colour, and their attention is never called off by the expression of the countenances of those around them—the book which we who see are ever reading.

They never feel as we do the thrill produced by a smile of love from a fellow creature, and they see no eye glisten in responsive sympathy with their acts or speech; so their fellowship with "the Brother born for adversity" is all the sweeter and more exclusive. They feel that His love guides every step of their helpless way.

With the poor, and the halt, and the maimed, they are the last chosen guests at His great supper, and those indeed with whom the house "is filled," when the first-bidden had refused to come.

A learned friend at Bath writes thus:—"Accept my thanks for sending me specimens of Mr. Moon's raised alphabet for the blind in the Arabic language. It gives me much satisfaction to find that his method of representing the twenty-eight letters of the Arabic alphabet, by his ingenious symbols, will answer the purpose.

"They so correspond with the Arabic letters, that Arabs, whether blind or sighted, *may now learn to read Arabic by Mr. Moon's plain characters more readily than by their own complicated signs.* These symbols are equally applicable to the Hebrew, Syriac, Turkish, and Persian languages: except that in representing them four additional symbols will be required for those four letters which in Persian are called Pe, Chim, Zhe, Gav. Mr. Moon's alphabet is, I think, likely to speed the work of printing portions of different Oriental Bibles, for persons who can see, in European or Roman characters."

Mr. Moon himself reports:—

"I have lately received a visit from Dr. Van Dyck, one of the missionaries from Beirut, to settle with me respecting our plan for embossing the Bible in the Arabic language for the blind. Nothing, he says, can be better suited to them than the alphabet we have arranged, and he has kindly offered to render me assistance in preparing the proofs for the press. As he is one of the best Arabic scholars in the East, this help is very valuable, especially as he is engaged in preparing a new translation of the Bible in Arabic for seeing persons.

"I am told that a blind Coptic youth, in Cairo,

remarked 'that it must have been nothing less than Divine inspiration that suggested Moon's letters for putting eyes into the fingers of the blind;' and, oh, may thousands now be thereby enabled to grope their way into the kingdom of light, and love, and endless joy!"

It is very delightful to think that by these simplest of all written forms of letters it is possible to express the thoughts of God in such a language as the Arabic, with its old, old history—living and dead.

And what an addition to this joy it is to find that these few symbols may be equally applied to the Hebrew, Syriac, Turkish, and Persian languages, with trifling variations! Who will not now seek in this way to speed the march of God's Word through the East?

The similarity of many of Mr. Moon's letters to the Himyaritic—though perfectly unconscious on his own part—will strike many readers who compare the characters on p. 181, and the tablet at p. 134.

CHAPTER VIII.

CHRONICLES OF THE EXODUS.

THE CALL OF MOSES TO HIS WORK—HIS RETURN INTO EGYPT—AN EXODUS OF THE TORGOT TARTARS—THE EXODUS OF ISRAEL—THE PASSOVER—PAUL'S TEACHING BY TYPES—REVIEW OF PART THE FIRST.

AFTER forty years in the deserts of Midian, the adult length of a modern life, Moses must return to his suffering brethren, refreshed by his wonderful outlook on the times of Patriarchal piety, and with his mind purified by its contrast to the Egyptian idolatries.

As he kept the flock of Jethro, his father-in-law, the priest of Midian, his heart must have often ached at stray tidings of the oppressions of Israel; for his people were in a "furnace of iron" (Deut. iv. 20), while he was breathing the free air of the wilderness; but his *second* education among those sands and mountains had tamed down the fire of his early indignation till he had become the meekest man upon earth (Num. xii. 3). He had studied the patience of Job, and what earthly history could better have prepared him for the mission of his forty years to come?

The scene of his wanderings is mentioned; "he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb;" or literally, Horeb-ward (Exod. iii. 1). Dr. Bonar tells us that Horeb is a region, and the name for the whole region, while Sinai is the mountain. And he remarks, "Sinai is mentioned

the 'Mount of God' before the giving of the law." And now THE ANGEL OF THE LORD, in a flame of fire, out of the midst of a bush, called unto Moses, twice repeating his mortal name, and when Moses said, "Here am I," the Divine voice warned him—

"Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

"Moreover He said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

The next utterance of the Divine voice was full of precious sympathy to the ear of Moses:—

"I have surely seen the affliction of my people. I have heard their cry by reason of their taskmasters; for I KNOW THEIR SORROWS; and I am come down to deliver them out of the hand of the Egyptians."

The burning bush is identified by Stanley with the wild acacia, the shaggy thorn-bush—the outgrowth of these wastes—now found only on Mount Serbal, and it is the most characteristic tree of the whole range. It is often tangled by its desert growth into a thicket, as it spreads out its gray foliage and white blossoms over the sands. A slightly different form of the tree is the "Shittah," or shittim wood of which the pillars of the tabernacle were made. This tree, though the chief growth of the desert, is very rare in Palestine. The gum which exudes from it is said to be the old Arabian frankincense, and is brought from Serbal by way of Tor.

Not in any colossal outward form such as the priests of Egypt figured, did GOD reveal himself to Moses, but in accordance with the scene around, from the thicket blazing with unearthly fire amid the rocky ledges of the hill side. And of how much did the Divine voice speak to

Moses out of the bush in that one interview! He was told to what land the people should go—whom they should conquer—and how they should be brought forth out of Egypt. Again a window is opened in heaven, and Moses is permitted to perceive the intentions of God; and utters the deep whisper of his humble self-distrust—the "*Who* am I?" following the former "*Here am I,*" which marked the instrument "made meet for the Master's service."

Then followed a promise and a token.

"And He said, Certainly I will be with thee; and this shall be a token unto thee. When thou hast brought forth the people out of Egypt, ye shall serve God UPON THIS MOUNTAIN."

The whole prophetic history of the Plagues of Egypt is compressed into the Revelation from the burning bush; but those forty quiet years of God's teaching had so prepared the mind of Moses against elation at being singled out as a listener to this wondrous "talk from heaven," that his faith had not yet risen to the circumstances, and he still would shrink from the mighty call. But the "Who am I?" is not to hinder the "Here am I," and at last he goes to tell Jethro, his father-in-law, that he must return into Egypt; and Jethro said to Moses, "Go in peace."

Having commenced the journey with Zipporah, his wife, and his two sons, they had proceeded some way, and were resting in an inn or caravanserai, when, apparently because of the neglect to circumcise his younger son—it may have been owing to an objection of his wife's—"the Lord met him and sought to kill him;" and she is made, in haste and fear, herself to fulfil the sign of the Abrahamic covenant, and at this time appears to have been sent back for a time with her sons to the house of

her father Jethro. That Moses accompanied them back seems also probable from the next incident recorded. He was not to have his wife for a companion in his arduous mission, but his brother—

"And the Lord said to AARON, Go into the wilderness to meet MOSES. And he went, and met him in the mount of God, and kissed him."

During the journey of the brothers into Egypt, the Revelation of the bush was repeated by Moses to Aaron, who thus received the Divine commission; and then began the splendid series of miracles which announced to the great idolatrous nation that the era of the servitude of the Lord's people was over, and that Pharaoh must "let Israel go."

These miracles appear to have been not more necessary to overawe the tyrant than to instruct and impress the bondmen themselves, amongst whom the knowledge and worship of Jehovah seems to have been gradually decreasing. They were in "anguish of spirit and cruel bondage."

At last, seeing the first-born of every family cut down by the God of the Hebrews, Pharaoh hastily gave the midnight word that the Israelites should depart; "Yea, with a strong hand did he drive them out of the land;" for the stretched-out arm of Jehovah had "smitten Egypt with all His wonders," and "THE PEOPLE" forsook "the house of bondage," in number 600,000 fighting men, besides children and a mixed multitude.

THE EXODE OF THE TORGOT TARTARS.

Before we follow them into the wilderness, we will attempt to illustrate the ancient by the help of the modern, and to give an idea of the Exodus from Egypt by a few previous details of a flight of the Calmuck

Khan and his people from the territories of RUSSIA to the frontiers of CHINA in the last half of the last century.*

"It was a wild barbaric movement, something like the migration of swallows or locusts, while the gloomy vengeance of Russia and her vast artillery hung upon the rear. It was in some sense an 'Exodus' like that of Scripture, of families with their slaves and their herds; the detachment from Russia of almost the whole Calmuck nation was effected by this astonishing transit across the pathless deserts of Central Asia, intersected continually by rapid rivers, which had to be traversed by fords known only to few.

"With frost and snow around them, famine in front, and the sabre behind, they sought the shadow of the Chinese wall. They set forth on the 5th of January, in the 'year of the Tiger,' 1770 A.D., 600,000 souls, 200,000 of them being women and children, in troops of 20,000, in waggons or on camels.

"They fired on their departure the whole of their villages for 10,000 square miles in one simultaneous blaze. Being obliged to set forth in the winter, when the ice formed their bridges, their sufferings probably *index* those of the destroying nations, Huns, Avars, and Mongol Tartars, who rolled down in floods on Europe, yet still without the women. The children of Israel were at least four times their number, and had also women and children; but these were saved from the pursuit of enemies, and their residence in the desert was a continual halt of forty years.

"The Calmucks made a rapid march of eight months, in which all but 250,000 of them perished. They first travelled forty-three miles a day for seven days, the weather being cold but bracing; then milk from the

* See De Quincy, "Grave and Gay," 1854.

over-driven cattle began to fail for the children, and meanwhile the Cossacks fell upon their rear, and 9000 fighting men perished by the sword. But now again the women and children must arise and march in silent wretchedness through savannahs, steppes, and deserts—on to the defile of Torgai.

"One whole day, and far into the night, the flight continued with suffering greater than before, for the cold now became more intense. On the second morning the snow fell, and for ten days continued to fall without ceasing, checking, however, at the same time the advance of their pursuers; bright frosty weather succeeded, so that in three days the smooth expanse became firm enough for the tread of the camels.

"And now the time was come that they no longer enjoyed plenty during their transit; the cattle had perished in such vast numbers on the previous marches, that the rest were ordered to be slaughtered and salted. This led to a general banquet. At this point 70,000 persons of all ages had already perished, and tidings were now received that large masses of troops were converging from every point of Central Asia to the fords of the River Torgai, to intercept them; while the enemy with his artillery was in their rear.

"On the 2nd of February, however, they overthrew the Cossacks, who had long occasion to remember the bloody battle of Ouchim.

"Still they were informed that a large Russian army was advancing upon them under General Fraubenberg, reinforced by 10,000 Bashkirs. These had sent a significant assurance to the Czarina that 'they would not trouble her majesty with prisoners.'

"And now, in speed lay the only hope of the wanderers, in strength of foot, not arm. Onward they pressed,

marking their sad march over the solitary steppe by a chain of corpses. The very old and the very young, the sick man and the mother with her baby, dropped fast away, abandoned to the wolves of the wilderness.

"And so on they sped for 2000 miles; for the first seven weeks the severity of the cold had forced them nightly to the desperate sacrifice of their baggage waggons when they had passed no forests, and could spare no wood from their camels' lading; and often the morning light found dead and stiff a circle of men, women, and children, gathered by hundreds round one central fire. Myriads were left behind from mere exhaustion, and had no chance of surviving twenty-four hours.

"At last, however, *frost and snow* forbore to persecute; more genial latitudes and genial seasons came even to them. April was over, and at the end of May they hoped to repose for many weeks in a fertile neighbourhood beyond the Torgai.

"Two hundred and fifty thousand souls had now perished, and not a single beast survived, except the camels and the horses; the former looked like mummies, arid and dusty creatures, lifting up their speaking eyes to the eastern heavens. The Khan Oubuka wept bitter tears for the suffering he had caused. He said he would return and submit to the Czarina, who would welcome back the tribe; but this, Zebek, a Lama priest, vigorously opposed. Was this misery to be without fruits? they were already half way. Forward, their route was through fertile lands; backward, through a howling wilderness, rich only in memorials of their sorrow. If Catherine should pardon, she would never again confide; besides the reasons for revolt remained unimpaired; but it was not revolt. It was but an allegiance of 100 years to Russia, and a return to their

own sovereign. They had now tried both governments, and they liked that of China best.

"Their councils were interrupted by another onset of the ferocious Bashkirs, who, nevertheless, were caused to retreat by Zebek; but again flight became necessary.

"Every variety of wretchedness attended these poor Calmucks; the summer's heat succeeded the winter's frost; meantime, the unprincipled Zebek attempted treacherously the life of Oubuka, who was however rescued from his snares. This rescue was accomplished by a Russian prisoner whom he befriended, and who made his way back from this point to St. Petersburg, tracing it easily by the line of skeletons. He mentions heaps of money as lying untouched in the desert, from which he and his party took all they could carry. This traveller, Weseloff, who had been carried off for political reasons, was the only son of a doating mother. Her affliction at his loss had been excessive, still she had survived it; his sudden re-appearance before her killed her on the spot.

"The poor fugitives plundered and foraged to avoid starvation; this provoked the original inhabitants, who fought them in front, as did the enemy in the rear.

"The Bashkirs were always ready to fight, and the Calmucks to run, towards the final haven of China. Every day battle raged for hours, and madness and frenzy like that of wild beasts took possession of the wretched combatants.

"On a fine morning in August, 1771, Kien Long, the Emperor of China, was pursuing game in a wild frontier district lying outside the Great Wall. Many hundred square leagues of uninhabited forest invited him onward. He was standing at the door of his pavilion, watching

the morning sun on the margin of the central deserts of Asia, when to the west there arose a vast and cloudy vapour, which slowly diffused itself over the heavens. By and by the mists unrolled, or rather rolled forwards in billowy volumes.

"The imperial escort surrounded the pavilion. In the course of two hours the cloud gradually parted, and disclosed the heads of camels, and men and horses, then came the flashing of arms, shrieks rose upon the air, the groaning clamour of infuriated multitudes mad with desperation and thirst. The Emperor had been aware of the migration of the horde, but had not expected them on his frontiers for three months. They seemed to be making for a large fresh-water lake about seven miles distant, and the Chinese cavalry followed them there to behold the end of this vast Exodus, winding up with an appropriate scene of hellish fury.

"The lake of Tengis lies in a hollow among mountains; the Chinese cavalry descended to it by a difficult road which overlooked the march of the Calmucks. They had for ten days been traversing a hideous desert, where no drop of water could be found. On the eighth day the scant allowance failed utterly, and for two days thirst had been raging. They were pressing on together, the cruel Bashkir and the wretched Calmuck, noble and simple, all with blackened faces and drooping tongues. Many of them had become lunatic. The maddening appetite lasted one half-hour, and then came the scene of parting vengeance; the waters of the lake were dyed with blood, heads were hewn off like swathes before the mower's scythe. Yet fresh myriads pressed and rushed on to the lake, and in their frantic thirst swallowed the blood-dyed water. Then, as the Bashkirs, aware of the approach of the Chinese, gathered into

'globes' and 'turms' for flight, the Chinese governor of the fort poured in his broadsides on them till the lake became one vast seething caldron of blood and carnage, and at last the enemy retreated.

"The wanderers found rest in lands of great fertility assigned to them on the banks of the River Ily. A long Chinese state paper gives all the above circumstances of the Calmuck migration drawn up by the Emperor himself.

"He states that he was informed of the migration of the horde, and had prepared for them, divided lands, provided stuffs for them for their dress, and grain to support them for a year, household utensils, and for each several ounces of silver; cows and sheep also were allotted them. All this was done, says another Chinese document at the emperor's own expense, and amounted to an immense sum. Thus after their year of misery, they were settled down into pastoral life and reclaimed from roving.

"Oubuka, after the affair on the banks of the Torgai, had necessarily suspected his cousin, Zebek. This designing chief afterwards wove nets even for the life of the Chinese emperor himself, which being discovered, he perished by assassination at an imperial banquet.

"Oubuka continued a fatherly lord to his tribe. From their hills they still look out upon the wilderness in which half a million of their race perished. Some who survived lost their memory, all their past life was wiped out as with a sponge, others lost their reason, whether in the form of pensive melancholy, tempestuous mania, raving frenzy, or moping idiocy.

"Two great monuments arose in after years of the year of the Tiger. About six years after their arrival in China a "romanang" was held, *i. e.*, a national commemo-

ration with most rich and solemn music, of the afflictions of the desert.

"Besides this, the Emperor Kien Long erected some mighty columns of granite and brass on the margin of the steppes, on which the inscription runs thus:—

"By the will of God
Here, upon the brink of these deserts,
which from this point begin and stretch away—
Pathless, treeless, and waterless—
For thousands of miles, and along the margins of mighty nations—
Rested from their labours and great afflictions,
Under the shadow of the Chinese Wall,
And by the favour of Kien Long, God's Lieut. upon earth,
The ancient children of the wilderness, the Torgot Tartars,
Flying before the wrath of the Russian Czar,
Wandering sheep who had strayed away from the
Celestial Empire
in the year 1616, A.D.
But are now mercifully gathered again after infinite sorrow,
Into the fold of their forgiving Shepherd.
Hallowed be the spot for ever,
and the day,
Sept. 8th, 1771, A.D."

THE EXODUS OF ISRAEL.

What a contrast to this Exodus of the Tartars was the Exodus of Israel! Elected by most wondrous love to be "a peculiar treasure above all people," a "kingdom of priests," and a "holy nation," THEY began their journey as on eagles' wings (Ex. xix. 4).

"Oh, Jacob, saith the Lord, I am the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."—Is. xliii. 3.

THEY were to set forth on wilderness travel where the Lord would "furnish their table," where pure crystal water would burst from the rock for them, and make

streams in the desert; the "doors of heaven would be opened," and the "corn of heaven" rained down on THEM, even "angels' food;" or as the margin reads, "the bread of the mighty" (Ps. lxxviii. 25). It was like coriander seed, white, "a small round thing, as small as the hoar-frost on the ground; in taste like wafers made with honey." If they had been content with this ethereal yet substantial aliment, this corn of heaven, they would have known no disease. It was promised—

"The Lord shall bless thy bread and thy water, and I will take away sickness from the midst of thee."—Ex. xxiii. 25.

They were to be exempt from "the diseases of Egypt;" and as they began this miracle journey, the Lord pointed their eyes to their Leader.

"Behold I send an ANGEL before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

"Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for my name is in Him."

The last day of the sojourn in Egypt was over, the predicted 430 years from the call of Abraham complete, and in the 14th night of the month Nisan, our April, then made the first month of the Jewish year, the Lord ordained a new reckoning of time for this His peculiar people.

"This month shall be *unto you* the beginning of months; it shall be the first month of the year *to you*."—Ex. xii. 2.

The first-born of Israel were to be passed over, when the first-born of every house in Egypt was smitten, "the chief of their strength in the tabernacles of Ham" (Ps. lxxviii. 51); and the "Lamb of God," no other than the "Angel of the Way," was to be slain and fed upon by every household of Jacob for itself; when this had been done, they could no longer remain in Egypt. Each was to take of the blood of the lamb, and strike it on the

two side-posts* and on the upper door-post of the houses wherein they should eat it, and so escape "the destroyer's" finger of death. Thus between evening and evening Moses and his people "kept the passover, and the sprinkling of blood, lest He that destroyed the first-

* The accompanying sketch was made by Miss Whateley from life studies in Egypt.

born should touch them" (Heb. xi. 28); and the Master—prefigured alike by the slain lamb and the "Angel of the Way"—nearly 1500 years afterwards, on the same 14th night of the month Nisan, directed the passover to be prepared for Himself and His disciples. In the course of that night HIMSELF, the arche-type, was arrested, in the morning tried, and in the next afternoon crucified and buried.

We are always safe in learning from types when apostles teach us; and in the wonderful depths of God's ancient Word there are closed doors into which no hasty reader enters, into which none could have dared to enter unless the key of inspiration had unlocked their divine mysteries. Was not Paul surely taught of the Spirit concerning the history of his people when he went into Arabia, as he tells the Galatians? (i. 17.) This wide word "Arabia," must have included the rocks of Edom and Petra, whence Arabians came to the festivals at Jerusalem (Acts ii. 11);* perhaps also his steps were turned to those mountain heights by the Red Sea, once familiar to the footsteps of Moses and Elijah, and hallowed by the presence of God. His allusions to Sinai and Agar, remarks Dr. Bonar, are almost surely those of one who had looked upon those peaks. Moses and Paul, the lawgiver and the expounder of the law, meet in spirit on the same mountain, and hold fellowship across a void of more than 1500 years, the intermediate link being Elijah, the great reviver of the law in the prophetic period.

It is Paul who, living over again the wilderness pilgrimage of Israel, teaches us that all its incidents happened unto us for ensamples, and also that these typical histories "are written for our admonition, on whom the ends of the world are come" (1 Cor. x. 11). He points to the people as commencing their journey by a bap-

* See "Life and Epistles of St. Paul," People's Edition, vol. i., p. 49.

tism unto Moses in the cloud and in the sea. He calls their manna "spiritual meat," their water from the rock "spiritual drink," and he adds in plain exposition, "That rock was Christ." It is more especially the beloved John, who dilates on Jesus as the "Lamb of God"* (John i. 29); "the Lamb slain from the foundation of the world" (Rev. xiii. 8); slain on the altar of Abel, in the sacrifices of Noah and Abraham, and on the Passover night—all shadows of the sacrifice on Calvary, and marking the shed blood of a sinless victim, the only porch of entrance to the privileges of the chosen people. The heavenly manna, the "living water;" the "spiritual rock," the Passover Lamb, were all figures to convey divine truth to the senses of a race who could only be taught by their senses, who were in their mental childhood. They were all introductory to a written law on TABLES OF STONE, which was visibly to form the character of God's child Israel in the desert, but which had been inferentially taught also to the Patriarchal world even through the antediluvian age.

Our Lord reproaches the Sadducees with not knowing those Scriptures which they had received, because they had not deduced the doctrine of a future life from the statement, "I am the God of Abraham, the God of Isaac, and the God of Jacob." It was *there* if they had sought it out.

And thus we arrive at the close of the first "seven times" of God's reckoning, of the 2520 years which passed over the earth, ere the Tables of the Law were given to Moses on Mount Sinai. (See our first half-title page, and table of chronology, p. 161.)

* The attachment of John was to the person of the Saviour. He leaned on His breast at supper. He may have possessed the most of susceptibility to the powers of the unseen world.

We hope our readers will not have felt it unprofitable to have revisited the "Cradle of Nations," the CENTRE of ARARAT, and the sepulchres of WARKA; being aided in their researches by that most ancient and incontestable document, *the tenth of Genesis*.

It has prepared us to explore our SECOND field, THE TRIAL ERA OF THE CHOSEN PEOPLE, that we have glanced at them in the earliest phases of their history as "Hebrews" and Israelites, before they became "Jews" in Jerusalem and Judah. We have identified them with Sichem or Nablus, and marked their marvellous remnant still clasping their Pentateuch at the foot of Gerizim, and observing their ancient rites on the summit of that same mountain of the "appearance of Jehovah," where Isaac was offered, and whence Abraham probably took his first view of the Promised Land.

Then we have followed the shepherd Patriarch into Egypt, and marked the infancy of the nation in its nursery by the Nile. We have asked questions of those silent pillars and prostrate Pharaohs, and taken note of the newly-discovered inscriptions of Arabia, and the testimony of "the mingled people."

And how much more thankfully than ever have we turned towards the inspired light of the Book of Job, as a chronicle of those patriarchal times! The candle of the Lord, wherewith we may search through the mists of bygone ages—for Job is no myth, and he stands side by side with Moses, to illumine an era as long and as fruitful in interest as our modern times of the Gentiles.

Our subsequent inquiries will be more rich in monumental evidence, and we shall now attempt to scan the story of THE PEOPLE, from their Exodus to their scattering abroad among the nations.

THE TIME, TIMES, AND A HALF OF ISRAEL'S PROBATION.

FROM THE COVENANT WITH ABRAHAM, B.C. 1921,

TO THE FALL OF MANASSEH, B.C. 661—667,

A SPACE OF 1260 YEARS, OR $3\frac{1}{2} \times 360 = 1260$.

ABRAM'S BIRTH, B.C. 1996, less 75 = 1921; HIS CALL, B.C. 1921, less 430 = B.C. 1491; THE EXODUS FROM EGYPT, B.C. 1491, less 480 = B.C. 1011; THE BUILDING OF SOLOMON'S TEMPLE, B.C. 1011, less 350 = B.C. 661; (or, between B.C. 661 and B.C. 677), the Casting out of Israel for the sin of Manasseh. (See p. 19.)

See proof of dates in Holy Scripture.

GEN. xii. 1, 3, 4.—"Now the Lord had said unto Abram, Get thee out of thy country . . . . unto a land that I will shew thee . . . . and in thee shall all the families of the earth be blessed. And Abram was seventy and five years old when he departed out of Haran."

GAL. iii. 17.—"And this I (Paul) say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

1 KINGS vi. 1.—"And it came to pass in the four hundred and eightieth year *after* the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord."

2 Chron. xxxiii. 5—7.—Manasseh, king of Judah, having "built altars for all the host of heaven in the two courts of the house of the Lord: and used enchantments, and used witchcraft, and dealt with a familiar spirit, and set up a carved image, his idol, in the house of God," is carried captive by Esarhaddon to Babylon, B.C. 661.

JER. xv. 1, 4.—"Then said the Lord unto me (Jeremiah), Though Moses and Samuel stood before me, yet my mind could not be towards this people; cast them out of my sight and let them go forth. . . . And I will cause them to be removed into all kingdoms of the earth because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem."

BEGINNING OF THE TIMES OF THE GENTILES.

Saosduchinos, supposed the same as Nebuchadnezzar, succeeds his father Esarhaddon in the kingdoms of Assyria and Babylon, B.C. 667.—CANON OF PTOLEMY.

CHAPTER IX.

CHRONICLES OF THE EXODUS.

ISRAEL'S WAYMARKS—THE SINAITIC INSCRIPTIONS—SERBAL THE TRUE MOUNT SINAI—WADY FEIRAN—AMALEK—SUBJECTS OF SINAITIC INSCRIPTIONS—VIEW FROM SERBAL—LOCALITY OF THE INSCRIPTIONS—KIBROTH-HATTAAVAH—THE GRAVES IN WADY BERAH.

THE Lord placed the sea between "the people" and their enemies. "Their persecutors Thou threwest into the deeps, as a stone into the mighty waters," Neh. ix. 11. This was the miracle that crowned all the other ten. The first-born of Egypt had perished, but the burial alive of her peers and her princes must now attest the power of Jehovah, and humble the pride of the kingdom whose Pharaoh had defied "the Holy One of Israel."

"Among all the events and miracles of the Exodus," says Mr. Forster, "none has given birth to a greater variety of theories and speculations, than the Passage of the Red Sea. The reason is obvious. If this first great miracle of the Exode can be established in all its fulness, none of those which follow it can be shaken or explained away; and on the other hand, if this transaction can be reduced to low proportions, and explained by natural and secondary causes (such as an ebb-tide and shoals, and a narrow crossing at Suez), all belief in the after miracles must suffer with it."

How is the crossing described in the song of Moses?

"With the blast of Thy nostrils the waters were gathered together.
The floods stood upright as an heap;
The depths were congealed in the heart of the sea.
The enemy said: I will pursue, I will overtake, I will divide the spoil.
I will draw my sword, my hand shall destroy them.
Thou didst blow with Thy wind; the sea covered them;
They sank as lead in the mighty waters."

EXOD. XV. 8–10.

We must realize "the people" as a whole nation encamped on the Egyptian side of the Red Sea, in Wady Tarawik, or "The Valley of the Nocturnal Travellers." Here is commemorated by its Arabic name "the night" of Exod. xii. 42; that night of the Lord to be observed of all the children of Israel in their generations.

Captain Moresby has laid down Wady Tarawik in his chart as Wady Mousa, corresponding with "Ayun Mousa," the wells on the opposite coast. "When I asked our Sheikh," says Dr. Wilson, "if this name was correct, he said, 'this is indeed the path of our Lord Moses.'" This Wady Tarawik, or Mousa, is eighteen miles in length—the only level and open space in which two millions of people with their tents and flocks could encamp, in order to enter the sea at one given time, and march across the uncovered gulf like a vast army, intent on reaching the opposite shore, without the loss of a needless hour.

Mr. Forster is a great and admitted authority on the geography of Arabia, and he has brought the whole force of his research to bear on the traces of Scripture narratives as borne out in the meanings of modern names of places in the present day, beginning from

MAP OF SINAI AND THE UPPER DESERT.

AYUN MOUSA, THE WELLS OF MOSES.

Ayun Mousa, or the Wells of Moses, of which we can present our readers with a sketch from the pencil of the author of "Ragged Life in Egypt," during her stay in Cairo.

Mr. Forster tells us that there are on the Arabian side six wadys, or landing-places, facing Wady Tarawik :—

1. Ayun Mousa. 2. Wady Reiyâneh, derived from *ar rani*, "the people," THE VALLEY OF THE PEOPLE. 3. Wady Kurdhiyeh, from *Kardah*, THE VALLEY OF THE CONGREGATION. 4. Wady el Ahtha, from *ati atiu*, "a pilgrim," THE VALLEY OF THE PILGRIMS. 5. Wady Sudr, from *sadar*, OUT OF THE WATER, "a road leading men up from the water." 6. Wady Wardan, from *wardun*, the "waterers;" it means "entering into the water," THE VALLEY OF DESCENT INTO THE WATER.

"Can these local names," it is asked, "facing the very scene of the Scripture miracle, have come together by chance? Can the Scripture terms, the 'People,' the 'Pilgrims,' occur on the very scene of the Exode, yet have no reference to God's people Israel?" "Ayun Mousa" says Miss Whateley, "is supposed by many to be the first well at which they drank after thus crossing the sea. Marah was three days' journey from the coast, and they could not have gone three days without drinking; and it is not unlikely, as this well is only a very short distance from the place where they must have crossed, according to the topography of Scripture, that they stopped and filled their water-skins and pitchers, and with that aid reached 'Marah;' for it is only on arriving *there* that we hear that they murmured."

Ayun Mousa is a strange spot, a plot of tamarisks, with its seventeen wells, literally an island in the desert, and now used as the Richmond of Suez, says Stanley, who further in one of his magic word sketches, presents, as seen from Ayun Mousa, "the white sandy desert, the deep, black, river-like sea, and the dim, silvery mountains of Attaka on the other side. Behind that high African range," he says, "lies Egypt, and the green fields of the Nile, her vast cities and her ancient

monuments;—before the pilgrims spreads the wide desert of stone and sand, with no trace of human habitation, where they might wander, as far as they saw, for ever and ever."

"I rose at six," says Dr. Bonar—when encamped at Ayun Mousa, on his way to the Sinaitic Desert, January 18, 1857;—"the east was beginning to be streaked with pale red, which betokens immediate sunrise. We rode off about nine through the wide desert plain; first through soft sand, then hard gravel, then stones, all generally of a white colour.

"No trace of a road appeared, but the waymarks are visible everywhere; consisting of small heaps of stones set up on each side, which are carefully preserved by the Bedouins, for even *they* might at times be at a loss as to the way, so great is the sameness of the region for miles on every hand. Jeremiah says (xxxi. 21):—

'Set thee up waymarks, make thee high heaps: set thine heart toward the highway.'

"The sand does not seem to obliterate these, or if it does, they are renewed from time to time; they became a welcome sight in the waste of the desert, where else there was no mark or foot trace of any kind whatever.

"Thus we reached Wady Shudh, probably the same as the wilderness of Shur."

"Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur."—Ex. xv. 22.

And now in Wady el Amout begins the "great and terrible wilderness," with its towering mounds of rough sand, its stupendous precipices of half-baked rocks, and in the distance wild brown spectral mountains. These are the "ragged rocks" (Isa. ii. 21), with their summits

of spikes or tall spires, and their vast sides furrowed by enormous quarries, dug side by side in succession for miles—"a land of deserts and of PITS" (Jer. ii. 6).

The limestone ranges of the Tih, abutting on the Valley of the Nile, furnished the quarries of the pyramids, while the sandstone cliffs in the Wady Mokatteb offered ready tablets for the Sinaitic Inscriptions.

THE SINAITIC INSCRIPTIONS.

Research among these important remains has elicited an amazing difference of opinion. It is now about twelve years since Mr. Forster introduced himself as the expositor of certain mysterious symbols inscribed abundantly on the rocks and mountains of the very Desert of the Wanderings. Nobody doubts the identification of the desert, and we have been long accustomed to believe the history that relates to the locality. Nothing was more *likely* than that "The People," the only people, every resting-place on whose journey was marked out by Divine and visible guidance—that these people coming up from a land of inscriptions on rocks, should inscribe *somewhat* during the forty years of their winding and devious course in the wilderness.

Yet when a man of learning and piety, well known in the Church of England, well connected, and able to impress his convictions on minds of such an order as we have before noticed—when he makes these inscriptions the object of a deep devotion and life study, and announces that he can read them by help of Hebrew, Samaritan, Phœnician, ancient Arabic, and Coptic alphabets—how is it that the general impression hitherto made on the public mind, and endorsed by the authorities of literature (often without condescending to read what Mr. Forster has said), is, that his rendering of

this solemn rock-witness may be interesting and poetical, and may even seem probable, but that it certainly is *not* true?

The learned have settled it on the contrary, that these inscriptions will be ultimately discovered to be nothing but "Abdallah the son of Abdallah," and the like; and they maintain that it is a delusion to suppose that they are "The Voice of Israel from the rocks of Sinai"?

In the consideration of this subject in 1864, it appears that we have to deal with the INSCRIPTIONS, as at present known and presented to the public by *other parties* than Mr. Forster, who need not, therefore, be considered as responsible for his material. This presentation is far more full and perfect than it could have been twelve years ago.

The first modern notice of these inscriptions on the Continent had been by Montfaucon, a Parisian author, so long ago as 1706. He introduced to the world a quotation from a book called "Christian Topography," by Cosmas "Indicopleustes," an Egyptian monk, who visited Sinai in the year A.D. 518, nine years prior to the traditional date of the building of the Convent of St. Catherine by the Roman emperor, Justinian.

"One sees," says Cosmas, "in that wilderness, all the rocks, even those broken off from the cliffs at all the resting places, written over with sculptured Hebrew characters, as I myself, who traversed these localities on foot, do testify, which inscriptions certain Jews of our caravan, having read, interpreted to us, etc. In fact, the Israelites exuberated in writing, which is preserved even until now, for the sake, as I think, of the unbelievers. It is open to all who will, to visit these localities and to see for themselves."

Not till one hundred and fourteen years after Mont-

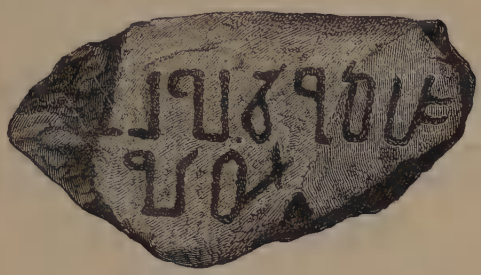
faucon's notice, in 1820, does any further mention seem to have been made of these SINAITIC rocks, and then the Rev. J. F. Gray, an English clergyman, took copies of the characters upon them, of which he published one hundred and seventy-seven in the "Transactions of the Royal Society of Literature," vol. ii., part i., but for ten years longer they still failed to attract the attention of any but the learned.

In 1840, Professor Beer, of Germany, proposed an alphabet for their decipherment, rejected the testimony of Cosmas, and conjectured that their age only antedated that of Cosmas himself by one hundred and fifty years. Since then, controversy has been ever "darkening counsel" on this subject, and it has become a literary habit to doubt Mr. Forster's interpretations, and to suppose that the inscriptions belong to the fourth century of our era, or to two or three centuries prior to the Christian era, and to assert that they have been made by "early Christians," "Pagans," "Nabatheans,"—by any hands but those of Israel.

Those who are seeking information for themselves upon this subject, may, in the Library of the British Museum obtain three or four editions, so to speak, of these curious Inscriptions. Pococke and Niebuhr had each given to the world a few specimens in their books of travels, but the first adequate materials for the formation of Sinaitic alphabets were supplied, as above, by the Rev. J. F. Gray.

The following is an accurate woodcut of an inscribed fragment of red sandstone, found by Mr. Gray about six hours from Wady Mokatteb, on the road to Sarbut-el-Khadem. The original may be seen in the Egyptian Gallery of the British Museum on a high ledge on the left-hand side when entering the Gallery.

It is No. 177 of Plate xii. of Mr. Gray's catalogue, and Mr. Forster reads it thus—



SINAITIC INSCRIPTION.

"The People kicketh like an Ass;
The People drives to the water JEHOVAH."

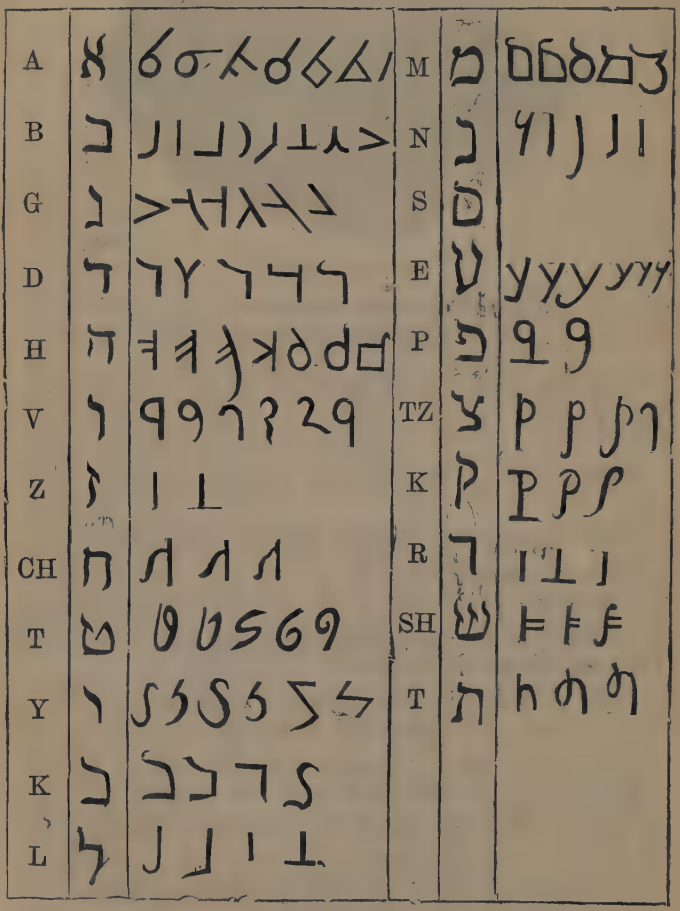
By the alphabet of Professor Beer it is, however, read thus—

"Omai, son of Wâl, desires that he may be remembered."

The specimens brought home by Mr. Gray were copied by stealth, and by letting loose the camels of his Arab guides while they slept, so that in the morning they must of necessity seek them, and meanwhile leave the traveller to his purpose.

The student may next inspect the collection of Professor Beer, of Leipsic, the friend and fellow-labourer of Gesenius, which he called "a Century of Sinaitic Inscriptions;" it comprises examples from all the travellers who had mentioned them, and varieties of copies of the same inscriptions. To this was prefixed the translations of the Professor in Hebrew characters, and the alphabet by which he proposed to translate them.

PROFESSOR BEER'S SINAI ALPHABET.



Dr. Lepsius in his folio "Denkmaeler," band xi., abth. vi., gives many pages of Sinaitic Inscriptions, carefully copied from the originals in the course of his travels; and by these, English as well as German scholars appear to have studied the subject. A recent comment by Levy, in vol. xiv., p. 454, of the "Journal of the German Oriental Society," is, that in two or three cases, a Greek Inscription is found side by side with a Sinaitic one, or the two are included within an encircling line, so that one may be concluded to be the translation of the other.

One of these, No. 127 of Lepsius, has above it the outline of a man with his arms uplifted. The Greek is easily read—

"Let be remembered Aus(os), the son of Ers(os) for good."

The Sinaitic line above it, reads by Beer's alphabet—

"Let be remembered for good Aus(u), the son of Hers(u)."

But Mr. Forster renders it—

"Prayeth unto God the Prophet (upon) a hard great stone (his) hands sustaining Aaron, Hur;"

and calls the Greek a "barbarous scrawl and a superfetation, unworthy of note or comment."

The mouldings of M. de Laval do not give this inscription combined with the Greek at all. Thus, and in more cases besides this, the readers are at issue; and it is not, of course, for a simple collector of evidence to profess implicit faith in either school; but as we have always, hitherto, been referred to German scholars and their treatises for the disproof of Mr. Forster's theories, it may be as well to bring together, as carefully as possible, the summary of what is to be said on both sides, for further judgment.

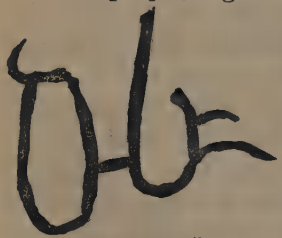
The publishers of Dr. Bonar's "Desert of Sinai,"

have kindly allowed the use of the cut at p. 160 of that volume, which represents a piece of rock brought from Wady Mokatteb by Dr. Bonar, with two or three

STONE BROUGHT HOME BY DR. BONAR.

letters upon it on which the *dottings* of a pointed tool (which is a characteristic feature of the ancient inscriptions in general) appear very distinctly.

Mr. Forster considers that the initial key-note of "the people," given on the opposite page in its actual proportions as it is found on the rocks, is the master key to the whole of those inscriptions. The opposite party can see no such meaning in these letters, which commence almost all the sentences, but translate them always as the word "salutes," or "desire to be remembered," in reference to some particular individual.



"THE PEOPLE."

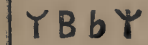
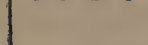
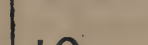
"THE PEOPLE." *Actual Size of Letters, from Laborde.*

On the opposite page is presented Mr. Forster's Sinai alphabet, and he declares that *no fewer than twelve of the letters of these ancient inscriptions are identical with those of our present Hebrew,* and the remainder are to be found in the Samaritan, the Phœnician, or Greek, and in the Himyaritic, Ethiopic, or Coptic alphabets. But it must be continually borne in mind, he adds, that *while the characters are mostly our present Hebrew, the language they utter is the old Arabic, for five out of six* of the Sinaitic words may be found in the Arabic dictionaries, chiefly among the lost or obsolete Himyaritic words.

"The learned Hebraist," says Mr. Forster, "can produce no rational sense from these inscriptions deciphered by the Hebrew lexicon, while to the old Arabic lexicon they uniformly yield senses simple, serious, and scriptural; senses tallying throughout with the Mosaic history, and illustrative of the events and miracles of the Exode." He also remarks that it is a mistake to suppose that the SINAITIC alphabet materially depends on that of Hisn Ghorab; on the contrary, he says, so widely do they differ, that not more than four of the special Hisn Ghorab characters (and three of those four also Ethiopic) are to be found at Sinai. The Himyaritic alphabet is, in fact, so peculiar, that without Al Kaswînî's key, it could never have been recovered.

In the year 1854, Lord Lyndhurst and Lord Harrowby, asked the sanction of the British government for the mission of the late Capt. H. T. Butler and his brother, the Rev. Pierce Butler, to Sinai, to make further researches and collect fresh groups of characters. In this expedition Mr. Forster took great interest, and in the year 1856 the splendid plates of M. Lottin de Laval also came to his aid, containing 470 fac-similes of

FORSTER'S SINAI ALPHABET.

A		Š	
B		Ă	
G		F	
D		Ts	
V		K	
Z		R	
H		SL	
I		T	
C			
L			
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as many *moulded*, and therefore certainly accurate, inscriptions from the Sinaitic valleys. These were printed under the patronage of the French government, and must of course eclipse all former copies.

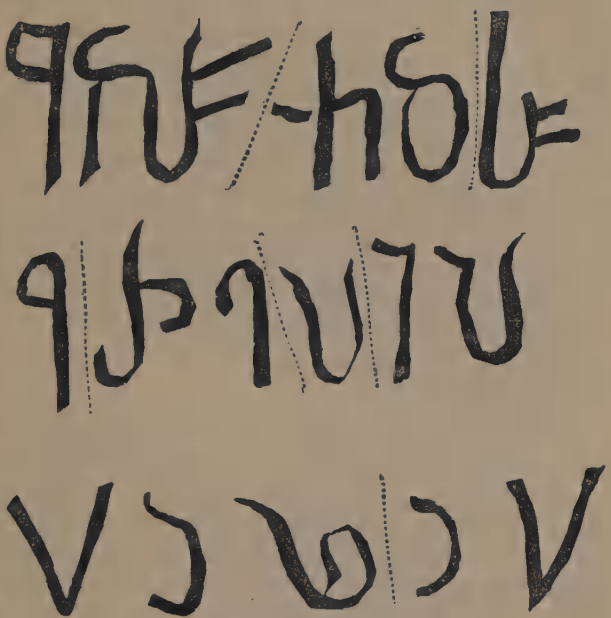
M. Laval professes to agree in many ways with the opinions of Mr. Forster, "without adopting all his illusions;" he thinks he is right in the *age* of the unknown letters, whatever he may be in his translations; he recommends that further careful mouldings should be taken of the numerous inscriptions in Wady Aleyat, and also on Serbal itself, which his own state of health prevented his accomplishing. His examples are chiefly taken from the valleys around Serbal, and from Sarbut-el-Khadem.

The two volumes of M. Lottin de Laval's work, are accessible in the British Museum; his inscriptions are all lithographed from casts in plaster, in which material the letters were moulded, as the artist says, with "severe exactness;" and these original mouldings are to be seen in the Louvre.

This most recent witness, the fruits of whose labour must now certainly take precedence in time and method of copying, of those of Beer, says of the Greek, Latin, and Arab inscriptions, that their modern age is proved by the way in which they are executed, and that they have been made with the point of a sword or poignard, on the slightly elevated rocks despised by the Semitic writers. The ancient ones, he adds, have been pricked out laboriously in the granite with edged tools. He remarks, likewise, on the sign of the cross, that instead of finding it an integral part of the ancient inscriptions, he can affirm it to be very rare on the rocks at all, and when it appears, mostly recent.

We have copied, by permission, at the British

Museum, from the work of M. Lottin de Laval, an inscription, which is also to be found in Mr. Forster's volume, page 197, and which he deciphers thus :—



SINAITIC INSCRIPTION.

"Causes to descend into the deep valley, MOSES, the Tribes
"Leader of the way—he causes to descend into the deep the young ostrich, the sea foaming
"Divides it asunder, power given him by GOD.

The discoveries of Captain Butler and his brother appear to have added in various ways to Mr. Forster's knowledge of the inscriptions, for after cross-questioning their Arab guides these gentlemen persuaded them to direct them up the Djebel Maghara to a mountain cave, where they found a triple inscription—two columns in

hieroglyphics and one in the Sinai character,—illustrated by a magnificent figure of an Ostrich, sculptured on a large scale; the wings ruffled, the neck outstretched, the throat expanded, the mouth open, as in the act of crying aloud. Of this unique monument a cast was taken on prepared paper, from which Mr. Forster presents a splendid and life-like photograph.

Over the bird's head was a legend in the Sinaitic characters, beginning with the monogram of "THE PEOPLE," and Mr. Forster reads it: "THE PEOPLE, raising up the head and stretching out the neck aloft, wanders from land to land, from the face of persecution, crying aloud." It will be remembered, that Jeremiah connects the apostate Israel of his day with the ostrich :—

"The daughter of my people is cruel like ostriches in the wilderness."—LAM. iv. 3.

The interest of Mr. Forster's recent books on this subject does not after all rest alone on the translation of the inscriptions; his alphabet might even be wrong in some of its letters, and yet we may be largely indebted to him for investigating and maintaining the age of these ancient letters, and for bringing out in the course of his study, from various parts of Scripture, fresh lights on the Mosaic narrative of the Wanderings in the wilderness; light upon Serbal as the true mountain of the law-giving; light on Wady Feiran and its unfailing waters; light upon Amalek, and light upon the grand Cemetery of the Desert, Kibroth-hattaavah; light on the crossing of the Red Sea and the Jordan, on Korah's rebellion, and on the Wells of Beer-sheba. Earnest Bible students should carefully read his books, and not allow a first prejudice against his translations to prevent their reception of the general benefit of his researches.

SERBAL, THE MOUNT OF INSCRIPTIONS.

SERBAL THE TRUE MOUNT SINAI.

The most remarkable fact that Mr. Pierce Butler's journey develops and corroborates, is the one which, since its announcement by Lepsius, has been received by most persons who thoroughly examine the question at issue (and here Mr. Forster and his learned German brethren are of one mind), viz., *that* MOUNT SERBAL *is the scriptural Mount Sinai.* They have united to declare that Mount Serbal was identified with Mount Sinai by the Christians of the fourth and fifth centuries, and that the present so-called Mount Sinai only became considered to be so, in the sixth century after Christ, when Justinian erected his monastery of St. Katerin on the mount to which it has given name.

The proofs which were decisive to the mind of M. Lepsius we must leave his readers to explore.* Mr. Forster draws his conclusions from the varied and carefully studied information of travellers, concerning the localities of the Sinaitic inscriptions.

If then we inquire *where these are mainly to be found,* Mr. Forster believes they mark the route by which Moses indicates that the people came out from Egypt to Serbal. Various travellers agree in the report that, commencing near Suez, the Wadys Wardan, Maghara, Mokatteb, Feiran, and Aleyat, are all full of them, and the last, "Wady Aleyat" leads up to the five-peaked SERBAL, whose two easternmost summits, according to Burckhardt and Dr. Stewart, are covered with inscriptions. Ruppell finds them on the second peak from the west; Stanley saw them on the top of the third or central peak; and Mr. Pierce Butler

* See "Discoveries in Egypt, Ethiopia, and Sinai," by Dr. J. R. Lepsius. Edited by Mackenzie. 1852.

especially tells us that innumerable inscriptions clothe the northern side of the mountain.

"The Wady Aleyat," he says, "is one vast chaos of ruins, of rocks precipitated from the face of the mountain above by some great convulsion of nature. The face of the perpendicular summit towers 2000 feet in height above this mountain-valley (see frontispiece), which Stewart describes as five miles in extent, and he considers this valley and that of Wady Rimm to have been of quite sufficient extent for the gathering of the tribes, at the foot of the mount.* From every part of the Wady Aleyat, SERBAL can be seen, there are no projecting spurs to hide his summit; the precipitous sides rise clear from the rough ground, and the propriety of the inspired description is fully realized, "the mount that might be touched."

Stewart descended from Serbal as daylight was fading, and depicts the agony of walking when footsore over the loose angular stones of Wady Aleyat. He reached his tent utterly exhausted and bruised with severe falls sustained by stumbling over rocks in the darkness; and he elsewhere speaks of the "avalanches" of rock and stone which during the course of ages have been brought down from the mountain by the winter torrents, and have so covered Wady Aleyat as to suggest the idea that the clouds must have some time rained down boulders instead of hailstones. Yet it is not deficient in verdure, and scattered over its surface also are the Saut or *Shittah* trees of Scripture (see p. 186), not one of which trees, he observes, are found in the plain of El Rahah, or in the Wadys round Gebel Mousa.

But it is Mr. Pierce Butler who in his ascent of the Serbal, by daylight, from this rocky valley, struck into an untrodden path, and, as he clambered through those

* See "The Tent and the Khan," p. 111.

wrecks of nature, discovered, to his great astonishment, that hundreds upon hundreds of the fallen stones were covered with Sinaitic inscriptions. "So numerous were the instances that it seemed that every second stone was inscribed." Mr. Butler adds, that the granite rocks thus shivered were largely interspersed with blocks of trapstone, black on the surface, but lemon-coloured inside; this latter material had been studiously selected for the inscriptions, and the black surface threw out the lemon-coloured characters. Burckhardt remarks that no inscriptions are found either on Gebel Mousa or on Mount St. Catherine.

Stewart describes the view from the summit of Serbal as the grandest, but the most desolate, to be found upon the earth's surface. Between each of the five peaks, he says, there is a ravine so steep and narrow that the ascent seems perfectly impossible. The easternmost and highest peak is ascended by a mighty flight of rock stairs which wind round its shoulder. "As we neared the huge block of grey granite which crowns the summit, the Sinaitic inscriptions began again to appear, and that block itself, with several lying around it, are covered with them, though many were so defaced that it would be impossible to copy them."

Let us descend once more by the Wady Aleyat amid the "wreck of nature," heretofore described, which Mr. Forster considers to be "the standing result and evidence of the shock which the mountain experienced at the GIVING OF THE LAW," when Scripture tells us it was shaken to its foundations—"And the whole mount quaked greatly" (Exod. xix. 18). This must have resembled an earthquake, for there are no signs of volcanic agency throughout the region. "The earth trembled and shook" (Ps. lxxvii. 18), says the psalmist

long afterwards, in reference to the events of the Exodus, and the witness of Paul follows (Heb. xii. 26), "Whose voice then shook the earth." "The shivered rocks are thrown down by Him," says the prophet Nahum (i. 6); and Mr. Forster adds, "Can facts attest more literally the awful sequel than do the precipices here rifted beneath the feet of Jehovah? If a certainty of the locality is still recoverable by actual record in Scripture signs, MOUNT SERBAL IS THE TRUE MOUNT SINAI."

WADY FEIRAN.

"Descending from Wady Aleyat we reach Wady Feiran," says Dr. Bonar, "level and spacious, sandy and bare, and from half a mile to a mile wide, it winds round immense mountains of trap covered with debris; and here we noticed many inscriptions, some on hard blocks of granite. There is Serbal, with its five rugged spires, ever frowning down upon us in its magnificence. The next turn to the left has brought us to a thousand noble palms in a lovely hollow like a garden—

'A palm-grove islanded amid the waste.'

Here our tents were pitched, and exquisite were the changes of starlight and moonlight as we wandered among those ancient trees. Here the hosts of Israel must surely have found rest for their year at the base of Sinai."

Dr. Bonar did *not* visit Serbal, and his belief in the monkish Sinai or Gebel Mousa was, at the time he wrote (1858) not apparently disturbed. "Neither," says he, "can Wady Feiran be Rephidim; nay, there is proof that it was not Rephidim, for there must always have been water here. So that Israel could not have lacked it, as we read that they did at Rephidim."

Dr. Lepsius, however, and all his followers, maintain that Wady Feiran must have been Rephidim from its proximity to Serbal, and Mr. Forster agrees with them, giving, however, full notice to Dr. Bonar's assertion, that "in Rephidim there was no water for the people to drink." Remarking on Exod. xvii. 1. "It surely *was*," he says, "the waterless waste which the sacred narrative describes when the Israelites arrived there, and the Wady Feiran, with its waters and palm-groves, the noblest oasis of the peninsula, *then first sprang into being;* when by the Divine command, Moses smote the rock, and the living waters gushed out and remained to this day (like the fallen rocks of Wady Aleyat), a standing record of a great miracle. Mr. Forster looks for his evidence in passages from the Book of Psalms. In Ps. cv. 41, we read :—

"He opened the rock: and the waters gushed out: the rivers ran in the dry places."

In Ps. lxxviii. 15, 16 :—

"He clave the rocks in the wilderness, and gave them drink as out of the great depths.

"He brought streams also out of the rock, and caused waters to run down like rivers."

The latter part of Ps. cvii. relates exclusively to Israel in the wilderness, and its record is as follows :—

"He maketh the wilderness a standing water,
And water springs of a dry ground;
And there He setteth the hungry,
That they may build them a city to dwell in:
That they may sow their land and plant vineyards,
To yield them fruits of increase."

"The Wady Feiran," says Mr. Forster, "is the only spot in the peninsula of Sinai where water springs run like rivers; where an ancient city exists, or ever did exist; or where corn did, or ever could grow."

It is certain, from Deut. ix. 21, that "a running brook descended out of Mount Horeb" after Moses had smitten it, and that this brook became a broad stream in the valley beneath, upon whose waters Moses cast the dust of the golden calf, and which gave space for all the children of Israel to drink of the waters thus sprinkled. The stream of Wady Feiran runs now for six miles through the valley.

The expression—

"He maketh the wilderness a standing water,"

is confirmed by an observation of Lepsius. "Soon after leaving the outskirts of Feiran," he says, "we saw before us a tall craggy peak called Buob, which almost intercepted the valley, and to the right and left a number of mounds of earth, from sixty to one hundred feet high; the largest and indeed the only ones I had seen since we left the valley of the Nile. They continued along the valley on both sides, and showed that there had once been an elevated basin here containing water—a lake which had not then found an outlet, for that is the only way so large a body of earth could have been deposited. The geographical position of the whole mountain range in this district, bears marks of the same phenomenon. All the streams from the east and north, some of them in large sheets of water, unite here at the end of Wady Feiran."

Do we not read the history of its miraculous source in Exod. xvii. in the hour when God said, "*I will stand before thee there upon the rock in Horeb.* Take with thee the elders of Israel, and thy rod wherewith thou smotest the river; take it in thine hand and go." Was not this the converse miracle to that of the Red Sea? The Lord bound the river by the rod of Moses, and

made a dry path through its billows, and again He burst rocky bars, and let flow "the fountain of Israel," which Paul tells us followed them in their wanderings, a type of Christ; they doubtless returned to its refreshing borders and also to the neighbouring Wady Hebron for a part at least of the thirty-eight years during which they did *not* journey to the Promised Land—during which time each of them who was older than twenty when he came out of Egypt, except Joshua and Caleb, found a grave in the scorching sands.

"It is impossible to conceive the weariness" (says Bartlett in his "Forty Days in the Desert") "that is felt by the solitary wanderer in this great and terrible wilderness. Ravine succeeds to ravine, each more forsaken and desolate than the last, with its bed of sand or gravel, overhung with mountains, whose bold, awful abrupt forms, with their colouring of brown, black, red, and yellow, glare under the fiery sun like a portion of some early world untenanted by man. The mechanical and silent footfall of the camel passes noiselessly from morn to night among the voiceless crags. It is then we remember and realize the incidents of Israel's toilsome march, and understand their horror at being transported from verdant Egypt into the heart of solitudes so deep.

> 'So lonely 'tis that God Himself
> Scarce seemeth there to be.'

"How blissful is the sudden change to Wady Feiran! 'Most like a poet's dream' it burst upon us. The cliffs around still towering indeed bare and perpendicular, but instead of a gravelly valley there arose as by enchantment tufted groves of palm and fruit trees. Presently a stream of running water, rushing through the tarfa

trees, led us on to the shade and the unequalled verdure of the Valley of Feiran.

"There in the heart of the wilderness of rock and sand, when weary of the stunted bush and nauseous scanty pool, I pitched my tent beneath a group of palms which bent to shelter it; the spring came down the valley, and, rippling among green sedges, formed a small transparent basin at the foot of a fragment of limestone rock fallen from the mountain wall above, and was decorated like a natural altar with freshest foliage. The camels were scattered about the bowery thickets, cropping the thick blossom with avidity, and the Arabs revelled around.

"My oasis of palms were not a solitary group. On stepping out from my tent I was in an almost tropical wilderness. In the palm groves of Egypt the stumps are trimmed and straight, but here this most graceful of trees is all untended; its boughs spring direct from the earth and form tufts and avenues and over-arching bowers, through which sunlight falls tremblingly on the shaded turf. Among them some few branches shooting upright, lift high above the rest their lovely coronal of rustling fans and glowing branches of dates. Some droop to the ground like wavy plumes, others form mossy alleys resounding with the songs of birds. The wind plays over the rustling foliage with the gentlest murmurs; fig, pomegranate, and acacia mingle their foliage with the palm, and here in its season is seen the waving corn. Where else did Israel grow the corn that was ordered, in Lev. ii. 14, to be offered with their meat-offerings to the Lord?

"Now for the ownership and sole possession of such a stream, was it not probable that the sons of the desert would speedily strive?

"'Then came Amalek,' says Moses, 'and fought with Israel in Rephidim,' Exod. xvii. 8."

THE VALLEY OF FEIRAN.

AMALEK.

The Amalekites were a very ancient and powerful people. From Gen. xiv. 7 it is evident that they were a warlike race before Abraham's time, and were smitten by Chedorlaomer, and that part of them dwelt south of Mount Seir. Balaam's reference to them indicates that they were the first of the desert nations in antiquity and power. They are mentioned by the prophet Samuel (1 Sam. xxvii. 8) as of "old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt." They seem to have followed Israel out of the wilderness of Sin, and fallen upon their rear while the foremost were pressing towards the flood. "He met thee by the way," says Moses afterwards to Israel (Deut. xxv. 18), "and smote the hindmost of thee, even all that were feeble behind thee. When thou wast faint and weary, and he feared not God. . . . . Therefore thou shalt blot out the remembrance of Amalek from under heaven."

Arabic authors mention Amalek (Imlik) as an aboriginal tribe of their country, descended from Ham, more ancient than the Ishmaelites. They give the same name to the Canaanites and Phœnicians. The editor of "Calmet's Dictionary" supposes more than one root of the Amalekite race. The *most ancient* Amalek being the people conquered by Chedorlaomer, a people dwelling east of Egypt, and between that country and Canaan. Philo calls the Amalekites who fought with the Israelites, Phœnicians; but *a second branch* of Amalek were manifestly descended from Esau, by Eliphaz; and there would have been quite time for the multiplication of this race into a warlike host in 150 years ere they fought Israel in Rephidim (see table,

p. 161), especially as we find that in the same period the tribe of Ephraim could muster 40,500 fighting men (Num. i. 33). These Amalekites were not the Canaanites, for they are mentioned distinctly from them in Num. xiv. 45. They are spoken of in Judges as in connection with Moab and Midian; and "all the children of the east, lying in the valley like grasshoppers for multitude, and their camels as the sand of the sea." And in the book of Samuel they had been linked with the Kenites, when Saul utterly destroyed them, but saved alive their flocks and Agag their king.

These desert nations were afterwards confederate against Jehovah, as we hear in Psalm lxxxiii. :—

"The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them.

"O my God (says the Psalmist) make them as the stubble before the wind."

In the prophecy of Obadiah, this terrible prayer is met by threatenings as awful :—

"The Lord will destroy the wise men out of Edom, and understanding out of the mount of Esau. . . .

"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. . . .

"And the house of Jacob shall be a fire; and the house of Joseph a flame; and the house of Esau for stubble; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

In the first battle of Israel with their enemies success appears to have depended entirely on Moses, who watched the strife from a neighbouring hill, with the rod of God in his hand (Exod. xvii. 8, 13). On the appeal to divine power, symbolized by the lifting of that rod, everything rested.

VIEW FROM SERBAL.

Let us once more suppose ourselves with Dr. Stewart on the summit of Mount Serbal. He wonders that Mr. Burford has never enterprised a panorama from this mountain top, where almost all the Arabian peninsula lies mapped at the feet of the spectator, except that the so-called Sinai range intercepts the view of the eastern gulf of the Red Sea.

We look on the north towards the high mountainous desert of El Tih, one single vast plateau of sandstone, which descends towards the south by two steps, "so that the prospect," says M. Lepsius, "seems bounded by two lofty mountain precipices retreating at about equal distance into the far space;" the lower and nearer one sinks by gradual descent into the plain of El Ramleh, "the Sandy Valley," and at its eastern end lies the well of El Huderah, the Hazeroth of Scripture; at the western end rises Sarbut-el-Khadem, 800 feet from the plain.

Dr. Stewart remarks that when the three million host left the foot of Mount Serbal, and marched forth in battalions, they would naturally be led through the largest and most unincumbered wadys of the district, such as Wady-el-Shiekh and Wady Berah, and it is of the latter name that Moses first treats. The cloud by day and the fire by night were the appointed guides for Israel's rest or travel; and in their first three days' journey from the Wilderness of Sinai "the cloud of the Lord was upon them by day when they went out of the camp" (Num. x. 34.) "We know also that it went before them to lead them (Exod. xiii. 21), and yet under its shadow the first thing we hear is that *they complained* and "the Lord heard it, and his anger was kindled."

Then they had His "fire" in exchange for His "shadow," and it consumed in the uttermost parts of the camp till quenched at the prayer of Moses; and he called the name of the place Taberah.

The Hebrew root בער literally signifies burning, but figuratively anger or wrath. The sense of the Arabic word *berah*, is the wrath *of God*. The Arabic name of the Wady Berah is therefore the record of this fact—the valley of the wrath of God. Mr. Forster, who points this out in p. 56 of "Sinai Photographed," refers also to the Psalmist's description of this identical judgment:—

"The heavy wrath of God came upon them and slew the wealthiest of them, and smote down the chosen men that were in Israel."—Ps. lxxviii. 31.

SUBJECTS OF THE INSCRIPTIONS.

A great number of the inscriptions are attended by a rough drawing of the event or circumstance to which they allude. "The People," "the Tribes," are most often depicted as a restive camel, a wild ass, a wild goat, headstrong and kicking; and are described as reviling, murmuring, or greedy. Unlike the vain-glorious Egyptians, from whom they came out, who never recorded their own defects, the whole scope of this rock-witness (if read aright by Forster, who, it must be remembered, is no sham or quack, but a learned Christian clergyman) is one extensive epitaph on the generation who fell in the wilderness; the fathers of the race who, better trained and desert-bred, attained the Promised Land. The following is the tenor of the meaning given to many of the inscriptions:—

"The people, the Hebrews, lusting after Egypt, fall into commotion."

"The people, a yearling wild ass—headstrong, mindless, and mad."

"The people raileth, reviling, cursing aloud, a braying ass, vociferous."

"The people, a lean emaciated she-camel, goes forth into the desert a roarer—a she-camel with a murmuring mouth."

"The people devour greedily and enormously."

"Roars the huge unbroken she-camel, angering Jehovah. Rebellious in the burning desert."

"Subdued by thirst, the high-humped she-camel speeds with long steps."

A very large number of the inscriptions also bear testimony to the grand miracles of the EXODE:—

PASSING THROUGH THE RED SEA.

"The sea enters by night the people; the sea, and the waves roaring."

"Divideth asunder the leader the sea, its waves roaring. Enter and pass through the midst of the waters, the people."

"The people pass quickly over through terror, like a horse; the soft wet mud at the bottom of the sea."

"Weep for their dead; the enemies, the virgins wailing. The sea pouring down, overwhelmed them; let loose to reflow the waters."

"Fleeth the people; descend into the deep the tribes. Enter the waters, the people."

"The people enter, and penetrate through the midst."

"The people are filled with stupor and mental perturbation, JEHOVAH although their keeper and companion."

WATER FROM THE ROCK.

Numbers of the writings are said to refer to the gift of water from the rock:—

"The people the hard stone satiates with water, thirsting."

"The hard rock water—a great miracle."

"The people wending on their way drink, drinking with prone mouth, gives them to drink again and again, Jehovah."

"The people in the waterless desert, swill drinking again and again, the people a roarer, the water flowing in the desert, drink like the camel in one long draught."

The expression "drinking with prone mouth," is very frequent, says Mr. Forster; so frequent as to mark

the greediness which it expresses as a national characteristic. The passage in Jud. vii. 5—the "word of the Lord to Gideon"—

> "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself,"

throws a striking light upon this propensity of the ancestors of the Hebrews: and bears historical testimony in an after day to the truth of these decipherments.

LOCALITY OF THE INSCRIPTIONS.

Now the *locality* of the Sinaitic inscriptions in relation to their *subject*, appears to us a most important feature in proof of their correct decipherment. Mr. Forster deciphers no less than twenty-eight records of the miracle in the Red Sea. Five of these occurred on the rock at the first landing points, in the Wady Sudr, or "Cedre," signifying according to Golius, "a way leading up out of the water," and all of them in nearly adjoining valleys, with the exception of only one or two in the Wady Mokatteb. This fact speaks volumes, and it is confirmed by others of similar character.

If we accept the idea that the only true clue to the grand routes of the Israelites is to be found in the main line of the Sinaitic inscriptions, these have already led us through the Wady Feiran, up the Valley Aleyat, and we have found them covering the peaks of Serbal. While according to the mouldings of M. Lottin de Laval, the very few inscriptions on the Monkish Sinai, are not *truly* Sinaitic but imitative, and containing different letters. His mouldings are more valuable than his opinion, as he naturally holds by the legends of his church. They much more nearly resemble the Kufic, and even modern Arabic.

Descending from Serbal, we trace the true writings, however, in continuous succession from its foot to the summit of Sarbut-el-Khadem, a line of march of about three-and-thirty miles, corresponding exactly with the "three days' journey" between Sinai and Kibroth-hat-taavah of Num. x. 33; and from these points there is both an upper and a lower route. Mr. Forster thinks that *both* were traversed by the Israelites after the camp broke up from Sinai, the former apparently by Moses and the host. The latter probably by the "mixed multitude" and other followers of the camp. They would meet in the plain of Ramleh, the only one in the neighbourhood of sufficient extent to have contained the people with their tents and baggage, and "very much cattle."

A modern encampment in the Hauran, is thus described by Mr. Graham: "The camp was a very great one, stretching away for miles, while the whole plain was literally covered with flocks of goats and the camels of the Arabs." When a great tribe crosses the desert, while all is safe, they spread over an immense space of ground. It is often several hours' ride from one end to the other of the strolling mass, but when danger threatens, the caravan is rapidly concentrated and speedily arranged for battle.

"Now the Scripture," says Mr. Forster, "has given us the true dimensions of the camp of Israel at Ramleh. It lay along the plain for twelve miles, or a days' journey in length, for this is the literal sense of Num. xi. 31; and around this vast camp were brought the feathered fowls—the "*salus*" two cubits high upon the face of the earth; a word which the Septuagint and the Vulgate have rendered "quails," and with which has been connected the extraordinary idea of small birds lying

two cubits high upon the face of the earth. The Psalmist tells us, in Ps. lxxviii. 27—

> "He rained flesh upon them as dust,
> And winged fowls as the sand of the sea."

At the commencement of four short Sinaitic inscriptions in the Wady Mokatteb, Mr. Forster found the old Arabic word *nuham*, which Golius translated "red geese," and as *the sea*, was signified by the next word, the reading of the whole was—

> "The red geese ascend from the sea
> Lusting, the people eat on at them."

Or,

> "Lusting the people feed to repletion."

Mr. Forster then began to think that probably the Hebrew *salu* of Moses might not mean *quails*, but *cranes*, a kind of long-legged red goose, two cubits in stature. Such birds are said in "Encycl. Brit." sometimes to resort to the coasts of Picardy, in France, in such prodigious flocks as to prove a pest to the inhabitants. In 1740 they destroyed all the corn near the sea coast. They were knocked on the head with clubs, but their numbers were so prodigious that this availed but little; when the north wind, which had brought them, ceased to blow, they took their leave.

Mr. Forster announced this discovery concerning the cranes from the sea in his "Voice of Sinai" twelve years ago, and he was much surprised and pleased to find that in an *unpublished* journal of Canon Stanley's, he mentions this fact—"On the evening and morning of our encampment, immediately before reaching the Wady Huderah, the sky was literally darkened by the flight of innumerable birds, which proved to be some

large red-legged cranes, *three feet high*, with black and white wings, measuring seven feet from tip to tip, which we had seen in like numbers at the first cataract of the Nile." Canon Stanley writes of this fact (though he does not print what he wrote) as "one that would delight Mr. Forster." He adds that Schubert saw similar flights on nearly the same spot, which must be close to Kibroth-hattaavah, and that he and his friends had eaten one of these birds upon the Nile, and had found it *very good food*." When seen at Huderah, they were on the wing from the Gulf of Akaba across the Sinai peninsula, and flying over the very scene of the miracle.

How wondrous a confirmation of the fact that God has at last suffered these mysterious writings to be read by modern eyes, and to tend in their measure to confirm the truth of the Mosaic narratives. These large birds it seems were spread abroad round about the camp to dry their flesh in the burning sands, for this was a common Egyptian custom.

In a wady close to Serbal is found the following:—

"The people make many journeys, pilgrimizing in the vast wilderness."

In Wady Mokatteb we have:—

"The people devour enormously and voraciously."

"The people devour greedily, they drink like horses, they clamour tumultuously.
Disobedient to all authority. Sucking the marrow from the bones.
Devouring flesh ravenously, dancing, shouting they play."

How similar is this to the Scriptural account of them (Exod. xxxii. 6) quoted by St. Paul (1 Cor. x. 7), as it is written—

"The people sat down to eat and to drink,
And rose up to play."

Drunkenness and gluttony, were vices against which the Israelites of the Exode were warned by Moses; see the laws made against these sins (Deut. xxi. 18—21), and that no less a punishment than death was decreed to be inflicted on their account.

"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And He called the name of that place Kibroth-hattaavah, because there they buried the people that lusted."—NUM. xi. 33, 34.

KIBROTH-HATTAAVAH.

Yes, Kibroth-hattaavah or Sarbut-el-Khadem, is a place of graves, a mountain cemetery; and graves are also scattered in the surrounding valleys. This mountain and its monuments were known to geographers in the sixteenth and seventeenth centuries—to Ortelius in 1600 A.D., and to Goldsmidcht in 1700—as an Israelite station. Niebuhr rediscovered it in 1762. Laval speaks of the ascent as very toilsome up the precipitous red sandstone rock. "A narrow track winds along the face of the precipice at the head of the ravine, where a false step would have been death, and at the top we came upon a level ridge, and a tract of high table land resembling the Saxon Switzerland, and intersected by deep ravines, while higher peaks lay all around it. Here with a dark chasm on either side are situated the singular and mysterious monuments of Sarbut-el-Khadem."

This mountain had been spoken of to M. Niebuhr as Jebel-el-Mokatteb. On ascending it, he says, he was astonished to find on the summit a superb Egyptian cemetery. "I give this description of it," he adds, "though I had seen nothing in Egypt like it; the space is filled with stones from 5 to 7 feet high, covered with

THE MOUNTAIN CEMETERY OF SARBUT-EL KHADEM, OR KIBROTH-HATTAAVAH.

hieroglyphs, and the more one examines these stones, the more one is convinced that they are tombstones, inscribed with epitaphs. In the midst of the stones has been erected a building of which only the walls remain, and a little chamber at the end sustained by square pillars, and these are also covered with inscriptions."

In a second visit, Niebuhr succeeded in copying these so-called hieroglyphical inscriptions which, he remarks, are as fine as any of the remains in Egypt. One feature particularly attaching to them however, is, that the goat, an animal native to the desert, abounds in these, while in Egypt we notice always the bull, and never the goat.

On a first inspection of Mr. Forster's copies from Niebuhr's plates of the tablets of Sarbut-el-Khadem, any cursory observer would say, "Oh, these are Egyptian hieroglyphics;"* but, on a more patient examination, this interpreter points us in the first, second and third plates of Niebuhr to unmistakable figures of the *nuhams*, or long-legged geese, as the prominent symbols; twenty-five of these birds occur in the first tablet, ten in the second, and fifteen in the third. The way of their capture is likewise indicated by a succession of archers, the same as on Egyptian monuments; there are no fewer than eighteen on the first tombstone. The Israelites of the Exode were a nation of archers.

"The children of Ephraim being armed and carrying bows."—Ps. lxxviii. 9.

The birds which darkened the air would fall by tens of thousands before the arrows of 600,000 armed men, and besides the archers there occur figures running with

* See Mr. Forster's new volume "Israel in the Wilderness." Price Six Shillings. Bentley: New Burlington Street. 1865.

sticks, which may depict the pursuit of the "feathered fowls." Owls are also prominent, "ill-omened, and emblems of death." Among all these figures are commingled Sinaitic characters. Mr. Forster thus deciphers by his alphabet some of the mixed legends and devices.

"From the sea the cranes congregate to one spot;
The archers shoot at the cranes passing over the plain.
Evil-stomached they rush after the prey—
The sepulchre their doom—their marrow corrupted by God.
The sleepy owl, emblem of death, God sends destruction among them.

* * * * *

The mother of sepulchres—the black and white geese,
A sudden death. Greedily lusting after flesh, die the gluttons.
The mountain top ascend the Hebrews,
They eat, devour, consume, till nothing is left, exceeding all bounds.
Their bodies corrupted, by gluttony they die."

It is not wonderful that Israel should have chosen for the nobles of the people a mountain sepulchre. The Egyptians never did this; their monuments, palaces, temples, and tombs were all on level ground, they had nothing to do with "high places;" and, remarks Mr. Forster, "they whose ancestors filled the mummy pits of Thebes, or Memphis, would never carry their dead out to Sarbut-el-Khadem; but Moses himself was commanded to go up to the top of Mount Nebo and die. Aaron was 'to go up to Mount Hor, and die there.' The Israelites as well as the votaries of Baal, were always wont to worship on 'high places,' and it is clear from 'the sepulchres in the mount,' mentioned in 2 Kings xxiii. 16, that they were also wont to bury on high places."

Mr. Forster, however, considers that, while Sarbut-el-Khadem, and the Kibroth-hattaavah of Num. xi. 34,

are one and the same, it is yet self-evident that the scene of the plague could not have been limited to this locality, or its countless victims interred on one spot. The mountain top could have been the burial-place only of the guilty priests and princes of Israel, as the costliness of the monuments and the difficulties of the ascent combine to certify. The common people, the guilty multitude, must have had other and numerous graveyards; and the identification of the place would be incomplete could this not be proved to be the case. But here a service of no common moment has recently been rendered to Scripture history and evidences by Dr. Stewart, of Leghorn,* who has recovered, in the adjoining wadys, at different and distant points, a series of ancient tombs and cemeteries, distinguishing the whole region, and called universally by the Arabs to this day, "Turbet es Yahoud," the "Graves of the Jews."

"Turning to descend the hill," says Stewart, "my attention was directed to a number of cairns of stone, which, from their blackened appearance, had evidently remained untouched for ages. Others, however, had been opened, and the stones were scattered about; a small hole had been made in the centre of each, probably in search of treasure. In two of those which were undisturbed a huge stone had fallen in from the top, revealing two narrow chambers formed of granite blocks, each of which could only have contained a single body.

"The next day, as we travelled up the Wady Berah, we came upon more tombs, with several chambers in each. The whole of this part of the wady, opposite Wady Tamner, seems to have been covered with graves, the stones of which are scattered abroad in all direc-

* See "The Tent and the Khan." Hamilton, Adams, & Co. 1857.

tions. There is no vestige of a town or village. The plain is too distant from Feiran for these graves to have any connection with the ancient city there, and the idea of pilgrims having died here in such numbers is not to be entertained, even if the graves themselves did not betoken an earlier existence."

Dr. Stewart, therefore, believes they are the graves of the Israelites, and the same as the graves of greediness at Kibroth-hattaavah. But if Wady Berah be indeed the Taberah of Scripture, if the Israelites marched this way and died here, it may fairly be expected that their route shall be traced by their road-marks, the Sinaitic inscriptions. Dr. Stewart says nothing about these, but Dr. Robinson unconsciously comes in to supply the missing link of evidence.

In passing through Wady Berah, the sepulchre and burial-grounds escaped his notice, but he observed and notices the usual writings. "I struck across the valley," he says, "and on a large rock found four inscriptions in the usual unknown character. Just by our tent was also a huge detached rock covered with similar writings, but much obliterated. Indeed we found these writings at almost every point where the overhanging or projecting rocks seemed to indicate a convenient resting-place."

"The occurrence of the Sinaitic inscriptions in connection with the graves in Wady Berah is a new point in the evidence, since, if it be admitted that the tombs are those of the Israelites, it is in vain to question the Israelite authorship of the adjoining inscriptions."

CHAPTER X.

CHRONICLES OF THE EXODUS.

THE AGE OF THE INSCRIPTIONS—THE JOURNEY ONWARD—KADESH—THE BLANK OF THE THIRTY-EIGHT YEARS—MINES IN THE DESERT—THE ISRAELITES AND THE HIEROGLYPHS—KORAH'S REBELLION—THE WELLS OF BEER-SHEBA—ISRAEL'S TWO SONGS—THE ENTRANCE AND THE EXIT—WHAT IS THE MAIN INTEREST OF THESE QUESTIONS?—THE QUEEN OF SHEBA.

THE grand point of difference between Mr. Forster and his learned opponents, is not merely in the alphabets by which they profess to read the Sinaitic rocks, but in the age of the inscriptions. Professor Beer "doubts whether the oldest can be parted from the most recent by an interval of more than a century and a half. He considers them all Nabathean, and their general date the middle of the fourth century, A.D.; in defence of which idea Professor Levy recently brings various coins and medals of the Nabatheans, on which are found some similar letters.

"But the testimony of Cosmas, who first noticed them in 518, A.D., was different. How was it that, in his age, so shortly afterwards, all knowledge and tradition of the meaning of the characters was lost among the Arabs of the district, but that certain Jews professed to understand and interpret their meaning, and assigned them to the age of Moses and the Exode, and to their own ancestors, the ancient Israelites, during their wanderings in the Desert of Sin?"

Mr. Forster considers that, had the monuments been HEATHEN and the localities unconnected with the

events of Scripture history, there might have been no such reluctance to admit their antiquity. On either side of the Arabian Desert, Egypt, and Assyria, as may be seen in this volume, abound in written monuments of as high and far higher antiquity. The hoar old age of the stones of Ipsambul, of Philœ, and of Thebes, is credited by the veriest atheists, and in some recently recovered monuments of Chaldea, the claim is advanced of an antiquity ascending nearly to the confusion of tongues. Why then are these Sinaitic inscriptions or contemporary evidences of the authenticity of the Books of Moses to be dismissed, when their claim to be so was declared twelve hundred years ago? Their numbers computed by thousands,* their extent by miles, and their positions often fathoms, not feet, above the valley floors, they cannot have been the pastime of chance pilgrims or travellers, and, we may add, they cannot have been the work of hands from the Arabian side (the Nabatheans), for the great mass of the genuine Sinaitic inscriptions are found on the Egyptian side of the peninsula, in the very route of the Israelitish wanderings as recorded by Moses.

There is a remarkable and interesting episode in the sacred narrative of Num. xi. 25—30. When the Spirit of the Lord had been poured out upon the seventy elders they went up to the tabernacle to prophecy, two out of their number remaining behind, Eldad and Medad, though the spirit, it is said, rested upon them also, "and *they were of them that were written.*" This phrase is confessedly obscure. It has been understood to refer to certain tickets or tablets inscribed by Moses with the word "elder," and given to each of the seventy as their passport to office.

* Of which we as yet in England possess only hundreds.

In a work entitled, "A Pilgrimage to the Land of my Fathers," by the Rev. Dr. Moses Margoliouth, published in 1850, a new interpretation of the original Hebrew was proposed. The writer, to whom Hebrew was a native tongue, discovers in the phrase in question a reference to the Sinaitic inscriptions. For the enigmatic rendering "they were of them that were written," he would substitute the following, which he says is the *literal* translation of the words, והמה בכתובים w'haymah baccthoobeem, "They were among the cthoobeem, or inscriptions."

"On examining what different travellers have written about the locality of those inscriptions," says Dr. Margoliouth, "I am convinced that Eldad and Medad were then in that famous region, at the awfully memorable place Kibroth-hattaavah, the very spot where the inscriptions are found."

Mr. Forster remarks upon this, "that the identity of the Mosaic term *Catoobim*, and the Arabic local name *Mokatteb*, is by no means to be overlooked. It is most significant, for, the high antiquity of the names of Eastern places taken into account, there arises a strong probability that the present name, Wady Mokatteb, may have been the name borne by that 'Written Valley' from the time of Moses and the Exode."*

He also adds:—

"The relative positions of the tabernacle, the camp,

* In "The Historical Geography of Arabia," Mr. Forster demonstrates that nearly all the patriarchal tribes specified in the Book of Genesis—"*according to their families, after their places by their names*"—are to be found both in the classical and modern geography of Arabia, disposed along the very lines of country assigned to them by Moses in the oldest history in the world.

and the written valleys, at this time in Israel's rear, will be found of great collateral value to this author's argument. The tabernacle, we know, was always pitched in the Israelite marches in front of the host; and here it is expressly stated, 'the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them.' Consequently it was pitched northward, towards Hazeroth. The camp stretched behind it, towards Sarbut-el-Khadem and the entrance to the Wadys Maghara and Mokatteb. Eldad and Medad, therefore, who remained behind the other elders in the camp, had every facility of access to the inscribed valleys, a circumstance which tells with fresh force on those hitherto obscure but henceforth most luminous words—

'And they were among the inscriptions.'"

THE JOURNEY ONWARD.

The way of "the people" after their fatal stay of a month at Kibroth-hattaavah, lay onward through a great and terrible wilderness by the mountain of the Amorites to Kadesh Barnea (Deut. i. 19). There are eleven days' journey from Horeb unto Kadesh Barnea (Deut. i. 2); and as thirty-eight years of their wilderness journeys elapsed between their leaving Kadesh Barnea and their returning to it and going over the Brook Zered (see Deut. ii.), and they departed from Horeb only in the second month of the second year of the wanderings, a space of ten months lies between the two. A month they spent in burying their dead at Kibroth-hattaavah, a week at Hazeroth, while Miriam, being leprous, was shut out from the camp; and at Kadesh itself they abode many days while waiting for the spies.

KADESH.

Kadesh was a city on the uttermost border of Edom (Num. xx. 16). It was also a wilderness: they "pitched in the wilderness of Zin, which is Kadesh" (Num. xxxiii. 36). The present Ain-el-Weibah is considered by Robinson to mark its site; but there appear also to be reasons for considering that Kadesh may have been the more westerly station of Ain Kades, near Gerar, the Gerar of Abimelech. The identification of the brook Zered might settle this question.

At Kadesh they were in the high road for speedy entrance to the Promised Land, at the end of the second year; but alas! they doubted the leading even of the fire and the cloud, and actually said one to another, "Let us make us a captain, and let us return into Egypt." They were saved from instant destruction from the presence of the Lord, who came down in His glory, only by the prayer of Moses, and were pardoned "according to his word." But the Lord said:—

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted Me now these ten times...surely they shall not see the land which I sware unto their fathers."—Num. xiv. 22.

And it was commanded afresh:—

"To-morrow turn you, and get you into the wilderness by the way of the Red Sea."

THE BLANK OF THE THIRTY-EIGHT YEARS.

And of the thirty-eight years that followed we have hitherto thought we knew nothing, till we find them again at Kadesh in the fortieth year after their departure from Egypt.

At Kadesh Miriam dies, and is buried. Here again

the new generation of the people chode with Moses, and said, "Would God that we had died when our brethren died before the Lord." The children like the fathers lusted after Egypt; and Moses and Aaron for once lost their patience, and, forgetting the calm power of the rod of God, *smote* the rock twice, when they had been commanded but to *speak* to it, and said, "Hear now, ye rebels, must *we* fetch you water out of this rock?" and so lost their own entrance to the land, because of the waters of Meribah.

Mr. Forster finds in one of the inscriptions, moulded by Lottin de Laval, the following:—

"The congregation at Kadesh.
Smiting the rock, like a great river depart passing forth the waters,
Moses, their shepherd, a meek and lowly man,
To the thirsty gives water to drink."

Dr. Stewart refers to this as a gross anachronism, and enough to upset the whole theory of Mr. Forster's alphabet; but ought it fairly to be thus viewed? If the Rock records were made by men inspired of God, and were to remain as evidence to doubters in these days of "the provocation in the wilderness," there was every reason that they should be completed. What makes it impossible that shepherds, who had executed some of the previous inscriptions under the inspired elders, should go back to add others to the list? The desert of the wanderings is no trackless waste of Central Asia, as Mr. Forster says. It is only a narrow peninsula scarcely a hundred miles across, and the pastors and their flocks, and the followers of the camp, must always have been scattered abroad in every direction through its narrow wadys, and over its habitable table lands. Many among these may have been employed in

executing the Rock records, which were likely to have attracted every eye, and to have proved a chief point of interest and occupation in the wilderness life. The shepherds of Israel could not forget, it is certain, the palm shades of Wady Feiran or Wady Hebron, and surely may have perpetually revisited them.

MINES IN THE DESERT.

It is also obvious that the costly and elaborate monuments of the cemetery of Sarbut-el-Khadem, could not have been executed in the first month of Israel's stay there. A part of the thirty-eight years must have been spent in a *return* to that vicinity, and the tombstones of that mountain top are no work of shepherds. How they can ever have been attributed to Egyptian miners, of whom nothing is heard elsewhere, one is at a loss to conceive. It seems that no visitors have hitherto succeeded in finding the mines, yet Lepsius declares they must lie below in Wady Maghara; and that to the east and west of the small temple dedicated to Athor, on the summit, may be seen great mounds of slag. He adds that these artificial mounds are 250 feet long by 120 broad; and that there is a tongue of land that forms a terrace, and projects out into the valley, coated over with slag four or five feet thick, and covered to its base with slag also. It appears, he says, that this open spot was chosen for the smelting of ore, on account of the keen draughts of wind perpetually blowing here.

But if mining were in early times carried on here by Egyptians, by way of Tor and the Red Sea; still the working in metals ordained at Sinai for the tabernacle service (and skill in which was especially imparted by God to Bezaleel and Aholiab), must have taken place

somewhere, and possibly at Sarbut-el-Khadem. The brazen altar which Bezaleel had made was in existence at the time of Solomon, who offered a thousand burnt offerings upon it when it was more than five hundred years old. The brazen serpent that Moses had made was only broken up three hundred years after Solomon's time by Hezekiah, because the people of Israel worshipped it. The fabrication of the serpent seems indeed to have been suddenly commanded when they were in the vicinity of Edom, after the death of Miriam, Mr. Forster considers at Zalmonah, the present Maan, ten miles south of Mount Hor;* but all the metal furniture of the tabernacle must have had a foundry, and that must have existed not far from Sinai.

The researches and mouldings of M. Lottin de Laval bring down to the present day the remains of what has been supposed Egyptian art in Sarbut-el-Khadem. He brought away the fac-similes of more than eighty monuments, or fragments of monuments, mostly of colossal dimensions, to be reproduced in Paris either in Roman cement or plaster. He says the Bedouins accused an English captain of remaining a month on this mountain in the year 1848, seeking for vases and turquoises under all the tombs; since which the Arabs themselves, always imagining they should find hidden treasure, have achieved the profanation of these primitive and curious remains.

THE ISRAELITES AND THE HIEROGLYPHS.

That the carvings here should be Egyptian in device, even if executed by Israel, Mr. Forster points out

* Here Burckhardt noticed an extinct volcano, possibly an abandoned copper mine. See "Sinai Photographed," p. 14.

as probable, nay, that it would be wonderful, indeed, if they were not. "In considering," he says, "the question of the use of the Egyptian language and characters by the Israelites in the wilderness, one great point has hitherto been often overlooked, namely, the multitude of native Egyptians who went forth with them out of Egypt (see Exod. xii. 38; Num. xi. 4). In Lev. xxiv. 10 we read of an Israelitish woman whose father was an Egyptian, and this proves occasional intermarriage. The inscriptions of a people so long resident in Egypt, would naturally be accompanied by some Egyptian hieroglyphics. Was not Moses himself 'learned in all the wisdom of the Egyptians,' and certain, therefore, sometimes to clothe his Egyptian wisdom in Egyptian words, namely, in hieroglyphics?"

The bodies of both Jacob and Joseph had been embalmed by Egyptian physicians (Gen. l. 2, 3, 26), and buried in state, which certainly involves the use of hieroglyphics on their coffins. The bones of Joseph accompanied the nation in their Exode, and these Egyptian characters must thus have been perpetually before their eyes.

Hieroglyphic writing, therefore, could not have been forbidden to them, though, as they became separated from those who had used it they would gradually less and less employ it; and use it, only as we use the Roman or Saxon names of the days and weeks, without reference to their heathen origin. In the hieroglyphic tablets at Sarbut-el-Khadem, however, and on the rocks, animals peculiar to the Arabian peninsula are constantly substituted for brute Egyptian deities. No Egyptian would have substituted the long-horned Ibis for Apis his god, and Niebuhr has noticed this discre-

pancy. The human figures are sometimes representations of the Pharaohs, sometimes of the false gods of Egypt. Many of the Israelites were no doubt idolaters in Egypt, indeed there is Scripture proof of it. In Ezek. xx. the prophet is told to "cause them to know the abominations of their fathers." In Egypt they had been commanded not to defile themselves with idols, but they rebelled, and did not forsake them; and God said:—

"I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

"But I wrought for my name's sake that it should not be polluted before the heathen, among whom they were, . . . Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness."—EZEK. xx. 8—10.

After this it is recorded that God gave them His Sabbaths to be a sign between Him and them; and it is four times mentioned—

"My Sabbaths they greatly polluted ... for their eyes were after their fathers' idols."

This accounts for the temple of Athor on the height of Sarbut-el-Khadem, and it was at this point that the "mixed multitude" probably began to be sifted out of the host. The latest *stele* or monument found in this cemetery is said by Lepsius to be the last king of the Nineteenth dynasty, and since that era he supposes the place "to have been deserted by the Egyptians."

What if the Israelites thus dated their Kibroth-hattaavah, in the second year of their wanderings! That last king of the Nineteenth dynasty was the one not buried in his own tomb, and would here, by another incidental proof, be identified as the Pharaoh of the Exodus. (See p. 102.)

It seems to have been by degrees that God refined and purified their language, as well as their ideas.

"When Israel went out of Egypt, the house of Jacob from a people of strange language."—Ps. cxiv. 1.

"Egypt, where I heard a language that I understood not."—Ps. lxxxi. 5.

The voice of Israel as uttered on the rocks, recurs very much to the tongue of Eber, their early ancestor, in sound and meaning too. These rock writings are only to be read by the ancient Arabic dictionaries, yet the form of many of the letters is Egyptian, as might be expected. Is it not probable that on the tables of stone, inscribed by the Divine finger, Moses received for them that purer and less copious Hebrew language, which was to mark them as God's people Israel from then till now?

Kitto, in his article on Arabia, in his "Biblical Dictionary," tells us that the Arabic alphabet contains all the Hebrew letters, but differently pronounced in different dialects, and therefore their value is not the same. The *order* of the letters is not now the same, but it was so once, and a comparison of the actual state of Hebrew and Arabic in their earliest form, evinces a degree of affinity that exceeds expectation. Nine-tenths of the Hebrew roots of words may be found in the Arabic dictionaries, but the Arabic language has by far the most copious development. (See p. 168.)

Twenty-two letters of the demotic Egyptian alphabet, according to Lottin de Laval, are constantly to be found in the Sinaitic inscriptions. Therefore, although they came into Egypt with their native Aramean, or primitive Syrian dialect, and Joseph spoke to them by an interpreter (Gen. xlii. 23), we may be permitted to suppose that the poor dialect of the pastoral people had been increased at the expense of the language of their sovereign masters. And surely, adds the French *savant*,

the intelligent Hebrew people coming out of a country of inscriptions, would be likely to use the granite of Sinai, as a monument to thank God for the recovery of their liberty.

"I was surprised to find," says Dr. Stewart, "on several of the tablets in the Wady Maghara, a line or two of what seemed to be the Sinaitic characters, which abound on the rocks of the neighbouring Wady, followed by many lines of hieroglyphics. In another there is a line of Sinaitic writing, and twelve of hieroglyphics. As I do not remember to have seen this noticed in any book of travels, I would invite the particular attention of future explorers to these tablets. *For if it be found on further examination that they contain genuine Sinaitic inscriptions, as well as hieroglyphics, this will go far to settle the age to which all the others belong.*"

Mr. Forster confirms this important remark by a specimen of a triple tablet, two hieroglyphic inscriptions, and one Sinaitic by their side, photographed from a cast of it taken by Mr. Pierce Butler, in a mountain cave in the same Wady Maghara.

KORAH'S REBELLION.

We were brought back to the point of Sarbut-el-Khadem by considering the occupations of the thirty-eight unnoted years in the Scripture narrative of the wanderings. In Mr. Forster's recent book he has published an "ESSAY ON THE DATE OF KORAH'S REBELLION," B.C. 1471, as not agreeing with that in the margin of our English Bibles, B.C. 1452. Archbishop Usher has assigned Korah's death to the *second* year of the Exode, B.C. 1490; but it is hereby convincingly shown that it occurred in or near the *twentieth*, or B.C. 1471. The fact is proved

by the case of Zelophehad and his daughters. The death of their father occurred at the time of Korah's death. They thus witness thereof to Moses:

"Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah; but died in his own sin."—NUM. xxvii. 3.

He was evidently of those who died on the morrow from the plague, that fell upon such as had accused Moses of killing the people of the Lord, see Num. xvi. 49. In the last year of the Exode the five daughters made their appeal to Moses for their father's inheritance, as they had no brothers, and each became a bride in her own tribe of Manasseh (see Num. xxvii., and also chap. xxxvi). If the date of the father's death were in 1490 B.C., the youngest of the daughters would have been in her *fortieth* year or older at the time of her marriage, which is not in the least probable. Further proofs to the same point are given from the contemporary genealogies of Levi, Joseph, and Reuben.

"In this awful episode of Korah's rebellion," Mr. Forster adds, "a light breaks in upon the very middle of those unrecorded thirty-eight years, a record all the more valuable as evidence to the reality of the Mosaic history, for the national character of the Israelites in all stages of their wanderings seems to have been the same. They murmured at Marah and Rephidim, wept and lusted at Taberah and Kibroth-hattaavah, and openly rebelled at Meribah, as they had done about Korah. The consistency of crime and punishment throughout the forty years marks the historical fidelity of the Mosaic narratives, which the wisdom of fools would in these days question and impugn. The national transgressions and divine punishments all worked out the doom of that

generation of the people, 'whose carcases were to perish in the wilderness.'

"The rebellion of Korah, isolated as it stands, lets in light on other transactions at this period of the Exode. That rebellion gave birth to the series of divine enactments which follow in the seventeenth, eighteenth, and nineteenth chapters of Numbers, which establish anew in more stringent terms the total distinctness of the orders and offices of the priests and Levites from the duties of the rest of the congregation.

"Foremost among those enactments, stands the miracle of Aaron's miraculously budded rod. It is remarkable that this miracle of the Exode, which comes in to enlighten its very darkest period, has but one fellow in the whole Mosaic history, the perpetual preservation of the manna, an omer of which was to be kept for all generations of the people, that they might see the bread wherewith they had been fed in the wilderness. In like manner Aaron's rod, with its miraculous buds upon it, was to be kept also for a perpetual memorial against the rebels (Num. xvii. 10).

"But it is to St. Paul, in his epistle to the Hebrews, that we owe the knowledge how this divine commandment was fulfilled.

"Hebrews ix. 3, 4, points us to—

'The ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.'

"Between the laying up of the memorials of the *manna* and the *rod*, as we now learn, may have occurred an interval of twenty years, the manna was laid up in B.C. 1491, the rod probably about B.C. 1471; the union in the ark of the mementos of these two miracles, and

their being preserved with the tables of the covenant, bespeaks their imperishable value."

But if any would from this narrative deduce example for the undue assumption of authority on the part of the ecclesiastical orders—one deadly error of these present days—the great apostle of the Gentiles specifies that it was "the time *past* in which these things were ordained," and points to the functions of the Levitical priesthood, only as illustrative of the eternal priesthood of Christ, his beloved Master, entering in once for all into the holy place, and offering Himself without spot unto God, thereby putting away the sin alike of Jew and Gentile, and then sitting down "a priest after the order of Melchisedek" at "the right hand of God, from henceforth expecting till His enemies be made His footstool." See also Heb. vii. 18, 19.

THE WELLS OF BEER-SHEBA.

Before leaving the subject of the Sinaitic inscriptions, we must note that one chief objection raised against the reality of Mr. Forster's interpretations has been the imperfect construction, and abrupt, and broken sense which they present. In reply, he produces from the books of Moses themselves a perfect example of this very style.

The passage in question is the Song of Israel, Numb. xxi. 16—18. Let the reader judge:—

"And from thence they went to Beer, that is, the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

"Then Israel sang this song—

"Spring up, O well;
Sing ye unto it:
The princes digged the well,
The nobles of the people digged it,
By the lawgiver,
With their staves."

Moses himself tells us that this passage is a song, yet it is so abrupt as to require the sense to be filled up mentally in order to its being intelligible. Our translators have added the words by "*the direction of* the lawgiver."

The continuity may be thus shown :—

> "The princes digged the well by direction of the lawgiver,
> The nobles of the people digged it with their staves."

The reader is probably aware that we have the history of four wells of Beer-sheba :—The well of water that HAGAR saw (Gen. xxi. 19); the well that ABRAHAM dug, and called to Abimelech to witness (Gen. xxi. 30); the well that Isaac dug (Gen. xxvi. 25); and the well of Moses (Numb. xxi. 16).

An extract from the journal of the Rev. A. W. Thorold, Feb. 26, 1848, gives the following interesting particulars of the locality :—

"In half an hour we reached Beer-sheba, on the side of a mountain stream, with a gravelly rocky bed. The first well we saw was circular, lined with masonry, and with deep grooves cut in the curbstones by the friction of ropes.* It is five feet in diameter, and forty-two deep, and evidently very ancient. All round were a number of camel troughs, roughly hewn out of single masses of stone, now five in number, but formerly ten. The surrounding scenery reminded me forcibly of the north of Yorkshire, between Sedbergh and Hawes.

"A little further on is another well of really magnificent dimensions—twelve and a half feet in diameter, and forty-four and a half deep, down to the surface of the water. These measurements are Dr. Robinson's.

* This gives it a curious appearance as if frilled or fluted all round. See Bonar's "Land of Promise."

There were ten camel troughs still remaining here, out of twelve. We then came to a third well of the same dimensions as the first, and which I do not remember to have seen mentioned by other travellers. The only thing that deserves notice, with respect to the latter well, is an inscription cut into one of the stones, and which seemed to be of the same class of writing as the Sinaitic in Wadi Mokatteb. I carefully copied it at the time, it is as follows: ."

When our friend made this note in his journal, neither of Mr. Forster's works on the Sinaitic inscriptions had been written. The above notice of the occurrence of the three Sinaitic characters, was lately communicated to Mr. Forster, whose remarks upon them are as follows:—"With Robinson, I have not a moral doubt that these are the wells sunk by Abraham and Isaac. The inscription, read from left to right, reads most plainly *aūn*. The definition of this Arabic word in Golius is '*Quies, tranquillitas,*' and in Richardson, *quiet, peace, tranquillity*. This exactly tallies with the circumstances of the treaty sworn to by Isaac and Abimelech, at the third of the four wells." See Gen. xxvi. 23—33. Read from right to left, however, remarks a *Hebrew* scholar, the letters read *Sh-e-b-a*, or, "the oath."

For Mr. Forster's rendering (in old Arabic) would stand verse 31:—

"And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace."

For the other reading (in Hebrew) verse 28:—

"And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee."

The two smaller wells, then, would appear to have been dug by Abraham and Isaac, and the large one by "the people, the tribes," as they began to enter into the land of promise.

In Stewart's visit to these wells he remarks, "There was abundance of water in both, but nothing wherewith to draw it up. There is no rope and pitcher attached for the benefit of all comers. Each clan of the Arabs has a rope belonging to it, and those who come to draw bring the rope as well as the pitcher. The woman of Samaria said to our Lord, 'Sir, thou hast nothing to draw with, and the well is deep.'

"By these very wells, in all probability, Abraham, Isaac, and Abimelech have sat. Hence Abraham journeyed with Isaac to Mount Moriah to offer him in sacrifice; hence Jacob fled to Padan Aram after acquiring the birthright and blessing belonging to his brother; here Samuel made his sons judges; and hence Elijah wandered out into the Southern Desert, and sat down under a shrub of Retem, just as the Arabs sit down under it now. Over these swelling hills the flocks of the patriachs once roved by thousands, where now we find only a few camels, asses, and he-goats."

At an hour's distance north-east from Beer-sheba lies the ruined fortress of El Lechieyeh, which Dr. Stewart considers to be Lachish, one of the fortified cities of the South of Judah.

ISRAEL'S TWO SONGS IN THE WILDERNESS.

We have manifold records of Israel's murmurs in the wilderness—alas, how typical of our own!—and we hear but of two songs, the song after crossing the Red Sea, and the song of the well at Beer-sheba. There are thirty-

nine years between these songs of praise. We complain, as "the people" did, oftener than we give thanks, during the process of *our* training in the wilderness, and while the Egyptian in our characters is dying out under God's discipline; but when the lesson is taught us to say in all things, "not our will but thine be done," we are near to the Promised Land. We have to learn to draw water from the wells of salvation, and the way to do this is to betake ourselves diligently to the study of God's holy Word. We must dig into that well, from whence all the streams of truth flow. It is not enough to know from the Scriptures merely the way of salvation. They must be *searched* for those truths that lie deeper beneath their surface; and we must dig these wells for others. The patriarchs left behind them "wells" and "groves;" the wandering Arab strikes his tent, and leaves but the ashes of his extinguished fire.

Have we not observed that Christians whose minds are occupied by the study of God's Word, and who are patiently digging into it, are the happiest and most fruitful Christians? Their "hearts are enlarged," they will seldom be offended or perplexed about their own frames and feelings; they are drinking of the living water that springs up as they dig. Most of the evils within us and around us, arise from our PARTIAL knowledge of the Word of God.

THE ENTRANCE AND THE EXIT.

Mr. Forster considers that the closing miracle of the Exode, the passage of the Jordan, is the true measure of the character of the former miracle at the passage of the Red Sea. The divine object being one and the

same, a rapid and simultaneous transit, the extent of front presented by the host of Israel to the river would in the latter case be equal with the extent of front presented to the sea in the former example.

"Now, at the Jordan all the measurements are certain and clear. The Israelites lay encamped before the river. The river was emptied out in front of the camp, for a space of from sixteen to eighteen miles. The miracle commenced when the soles of the feet of the priests who bore the ark of the Lord, touched the brim of the water. The priests were commanded to go forward, enter the river bed, and stand firm on dry land in the midst of Jordan. The waters of Jordan are piled up below and fail from the Dead Sea, and the host of Israel pass over on either side of the symbol of the divine presence, while the priestly bearers halt in the middle of the bed. This is all recorded in the fourth chapter of Joshua.

'The sea saw, and fled, Jordan was driven back. . . .

'What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?'—Ps. cxiv. 3, 5.*

"These two verses settle the whole question. The stupendous scale of both miracles, and the value of every word of Scripture employed to describe them, is corroborated by a decisive proof in the after description by Joshua (the sole adult survivor of the first miracle except Caleb), to the generation born in the wilderness,

* This sea, scripturally called "the Salt Sea," by the western world "the Dead Sea," is the final receptacle of the river Jordan, the lowest and largest of the three lakes which interrupt the rush of his descending course from the Lebanon. The Salt Sea has no visible outlet. The level of its waters, more than 1,300 feet below the surface of the ocean, is the lowest in the world. It is nowhere said that the sinful cities of the plain were submerged in this sea. They had been destroyed 450 years before the passage of the Israelites, by "fire and brimstone rained from heaven."

and to those who were 'little ones' at the crossing of the Jordan (see Deut. i. 39), and in that day had no knowledge between good and evil.

'For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which He dried up from before us, until we were gone over.'—JOSH. iv. 23.

"Joshua certainly knew the facts of both miracles, and had not the one been the counterpart of the other, he would not have compared them; and the change of persons from 'you' and 'ye' to 'us' and 'we' distinguishes with historical exactness the past and the then present generation."

"Mr. Forster's book," says a writer in the "Christian Observer," "seems to have been presented to the world at a most opportune period. The flood-gates of infidelity are opened anew; all the old objections to the truth of Scripture reappear, and seemingly new ones are produced likewise. At such a crisis a new class of evidence meets us, which cannot now be passed by with silent contempt.

"In Mr. Forster's book we behold the veritable inscriptions of Sinai. They comprise not one Pagan symbol, no Isis or Osiris, or Apis, or sacred cat or crocodile—but many symbols are there, never found in Egyptian mummies, tombs, or temples. Mr. F. makes a great point of reading any inscriptions (the alphabet of which is forgotten) as assisted by the rude picture that accompanies them. From many of these, carefully studied, an alphabet, he thinks, may be safely formed, and further inscriptions thence rendered, but that *all guessing at the value of letters without pictorial guides is mostly uncertain.* He also assumes that in early Semitic languages, owing to

the unchanging character of all things in the East, the alphabet is always short, and that *letters of the same known forms should be assumed to possess the same known powers.*

"These principles we must leave to be worked out by the students of language. With regard to the results Mr. Forster deduces, we are sure that truth never fails to triumph at last, least of all the truth of God. And if these investigations among the rocks of the wilderness, through which Jehovah once led His people, do not silence the powerful array of modern infidels, they will at least give courage to many a Christian heart, and lay anew in some minds the foundations of that perfect confidence in the veracity of Moses and the truth of his narratives, which ought never to have been disturbed."

"Do not think," said our Saviour to the Jews (John v. 45—47), "do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

"For had ye believed Moses, ye would have believed Me: for he wrote of Me.

"But if ye believe not his writings, how shall ye believe my words?"

The interest of research into the HIMYARITIC and SINAITIC inscriptions, which has hitherto been supposed to be confined to the learned, really rests, as it will now be perceived, on their relation to the Biblical narrative. Are they or are they not, the earliest remains of the family of Shem—the primeval relics of Semitic language? Is the inscription on the Rock of Hisn Ghorab —coming to light afresh in 1834 A.D.—the same as that discovered by the Viceroy of Yemen, and translated into Mohammedan Arabic, 660 A.D. (about thirty years after the production of the Koran)? Both documents are stated to consist of ten lines, and both are specified as found amid ruins in Hadramaut. If identical, where does Aws or Uz carry us but to the Book of Job, the

only inspired Arabian record, and to the Sabeans, of that patriarch's day? Did he not speak of enduring engraving on a rock? And judging from the tenor of Schulten's Arabic translation of this rock, does it or does it not speak words kindred to Job's sublimest utterances? (See p. 166.)

If rightly read, as it never could have been without Al Kaswînî's key, the Rock of Hisn Ghorab carries us back to the teachings of the patriarch EBER, and an alphabet can be formed from it, which renders readable other such remains—remains that none else than Mr. Forster profess to be able to make sense of, but which are written, as all admit, in *the language of the Queen of Sheba*, who comes out in Scripture history after an interval of some 600 years from Job, as visiting King Solomon and "communing with him of all that was in her heart" (1 Kings x. 2). No service of an interpreter is mentioned as necessary between them, as it had been at the court of Pharaoh between Joseph and his brethren. The communication appears to have been personal and intimate, and this Queen seems the representative of strangers mentioned in Solomon's dedication prayer (1 Kings viii. 41), who came from a far country to hear of the great name of Jehovah, known more fully to His chosen people Israel.

She came to prove him with hard questions—with those problems of life in which the Arabian mind delights, and which perplexed the hearts of the speakers in the Book of Job—and Solomon answered all her questions, and gave unto her all her desire, so that she went home owning that the half had not been told her concerning his wisdom and prosperity, and she saw that "because the Lord had loved Israel for ever, therefore He had made Solomon king."

The "wisdom of Solomon" no doubt included the knowledge of this Queen's ancient Semitic dialect. She represented the Joktanite Sheba of Gen. x. 28. Sheba was the tenth of Joktan's sons. The kingdom founded by the Joktanites was, for many centuries, called the kingdom of Sheba, after this tenth son, until the name of Himyer took its place. The Joktanites appear to have been preceded by an aboriginal race, whom the Arab historians describe as a people of gigantic stature, "dwelling with the Jinn in the deserted quarter and in caves;" these may have been of Hamitic descent, the sons of Raamah, the sons of Cush, for Raamah had a son named Sheba (Gen. x. 7).

It is Strabo who first mentions the Homeritæ, or Himyarites, B.C. 24; but the Arab historians who should know better, place the name of Himyer very high on their list. It seems probable that there was a modern kingdom of Himyer and an ancient one, that the oldest meaning of the name is red man, and that it belongs to the chief and often reigning family of the kingdom of Sheba, or Saba.

The word Himyer appears to be derived from the Arabic *ahmar*, "red;" *aafar* also signifies "red," and may point to Ophir; and the Red Sea was most probably "the sea of the red men."* An intimate connection is supposed to have existed between the Phœnicians and the Himyarites; the admixture of Cushite and Semitic races in the South Arabian kingdom produced two results, as in Egypt and Assyria, viz., a genius for massive architecture and rare seafaring ability. The Cushitic element has left memorials of its presence in the vast ruins of Mareb and Sana, while the Joktanitic

* See "Dictionary of the Bible," art. *Red Sea.*

or Semitic type prevailed in the colonizing habits of the Arabian population.

The colonies of the Phœnicians circled the Mediterranean, and they have left tokens of their presence at Cyprus, in Malta, in Crete, on the mainland of Greece, in Sicily, in Sardinia, on the east and south of Spain, in the ancient Tarshish, and on the north of Africa. Like the Himyarites they were a people with an alphabet, and they have left its relics at ports as distant, and after crossing oceans as terrible, as those traversed by their Himyarite brethren on the Indian and Chinese seas.

It is easy to perceive what made Solomon call for the assistance of Hiram to build the temple of Jerusalem —a monarch with an income of nearly £400,000 a day commanded the riches and the service of the known world. The Queen of Sheba gives us an admiring portrait of the great king she had travelled so far to see, the attendance of his ministers and their apparel. The whole equipment of his court overcame her with surprise and wonder, and left no more spirit in her. "Forty thousand stalls of horses for his chariots, and twelve thousand horsemen" made up the measure of his magnificence (1 Kings iv. 26). If he went on a royal progress it was in snow white raiment, riding in a chariot of cedar decked with silver and gold and purple; his bodyguard the tallest and handsomest of the sons of Israel, also arrayed in Tyrian purple, their long black hair, according to Josephus, "sprinkled freshly every day with gold dust;" but the teaching of the Son of Man, 1000 years afterwards, passes sentence on all that kingly pomp; it says of a simple lily of the field, that "Solomon in all his glory was not arrayed like one of these." Rising up in His own purity, victory over temptation, self-sacrifice, and sympathy for all men, and in the self-

negation, that in his own world gave Him "no place even where to lay His head,"—well might He say, as He did say, "Behold, a greater than Solomon is here!"

It was not in the line of Joktan, represented by the Queen of Sheba, that the promised seed had come, but by Peleg his brother, through Reu, Serug, Nahor, Terah, and Abraham, that, in Isaac and Jacob, the pedigree of the chosen nation ran on to David and Solomon. Yet had not the native Aramean and primitive Arabian tongues been once alike? Had not Joktan and Peleg once spoken the same language? Had not Ishmael and Isaac also? Had not Jacob and Esau? In three Semitic currents flowed the blood of the "mingled people" whose thoughts are uttered in the Book of Job; and did not the Aramaic speech—passing through an Egyptian sojourn—come forth to leave its last traces on the rocks of Mokatteb, and to be afterwards, by Moses, refined and restrained into the Hebrew of the Pentateuch?

CHAPTER XI.

NINEVEH—ITS FALL AND ITS RESURRECTION.

THE VERY OLD ALLIANCE OF SUSIANA, ASSYRIA, AND CHALDEA—THEIR TOPOGRAPHY—MENTION IN SCRIPTURE—DESTRUCTION OF NINEVEH BY THE TIGRIS AND BY FIRE—ITS ERA—OUR LORD'S REFERENCE TO JONAS AND TO NINEVEH—ITS RESURRECTION BY THE HAND OF BOTTA AND LAYARD—MR. LAYARD'S DREAM, HIS DISCOVERIES, HIS EXCAVATORS—THE CHALDEANS OR NESTORIANS, THEIR LANGUAGE, THEIR LINK WITH ISRAEL—THE RISE OF THE CHALDEAN CHURCH AT THE DAY OF PENTECOST—THE NEGATIONS OF THE NINEVEH REMAINS IN THE "SATURDAY REVIEW"—THEIR CHRONOLOGICAL ARRANGEMENT—THEIR TWO AGES—AN INTRODUCTORY CHAMBER—THE MOUND OF ASSHUR—THE BABYLONIAN KING—THE NIMROUD MOUND, AND ITS NINE PALACES—THE NORTH-WEST PALACE—THE TABLET KING—ERA OF THE NORTH-WEST PALACE; ITS ENTRANCE—THE KING WORSHIPPING, HUNTING LIONS, OFFERING LIBATION—ASSYRIAN CHARIOTS—PALACE GARDENS—COLOUR ON SCULPTURES—PERISHING IVORIES.

IN a later age than that which we have been hitherto considering, we cannot forget the Kings of Assyria, as described in the pages of Scripture, playing a fierce part in the history of Israel—Sargon and Sennacherib, Pul and Tiglath-Pileser, nor their gods Nisroch and Dagon, Bel, Nebo, and Assur, after whom the chosen people went astray.*

Our former chapter on the early Chaldeans closed with the extinction of their empire, after a rule (according to Berosus) of 458 years, succeeded by that of Arab kings, who have, however, left scarcely any trace be-

* "They were the ruin of Ahaz, and of all Israel."—2 CHRON. xxviii. 23.

hind them. Concerning the origin of Assyrian independence nothing can be said to be accurately known. Assyria seems at first to have been included in the dominions of the Kings of Babylon, and it can only be roughly conjectured when she shook off their yoke. "Yet it is at any rate clear," says Sir H. Rawlinson, "that about the year 1273 B.C., Assyria had become one of the leading states of the East, and exercised a paramount authority over the tribes upon her borders. The seat of government at this early time appears to have been at Asshur, or the modern Kalah Shergat, on the right bank of the Tigris, sixty miles south of the later Assyrian capital of Nineveh.

A very old alliance in this locality, comes before us in Scripture history. Coeval with Abraham in Genesis xiv., we hear of Amraphel, King of Shinar (Is not this the plain where the Babel Tower was built?) ARIOCH, King of Ell-asar (Assur), and Chedorlaomer, King of Elam; and as we know Abraham's date at this period, theirs also must be under 1920 B.C., and perhaps ARIOCH is Sir H. Rawlinson's lately discovered URUKH, or one of his line. At any rate here are Chaldea and the land of Assur, and Elam, in conjunction. Elam at that time being supreme, fighting and carrying away captive the kings of Palestine, and Abraham's nephew Lot among the spoil. (This is some 500 years before the repetition of the same Mesopotamian raid by Chushan-rishathaim, the first conqueror of Israel after their Exodus from the land of Egypt.) So that *Scripture* evidence carries back an Assyrian and Chaldean allied sovereignty to the date of nearly 2000 B.C.

Of the three great countries which occupied the Mesopotamian plain, Assyria was the northernmost. It commenced immediately below the Armenian mountains,

and extended to Bagdad. The true heart of Assyria was the country bordering close upon the Tigris; within such bounds lay Khorsabad, Mosul, Nimrud, and Kalah Sherghat.

South of Assyria, and parallel to one another, lay the two countries of Babylonia and Susiana (the Elam of Scripture). The latter was a slip of land 300 miles long, and from 50 to 100 broad, intervening between the Zagros Mountains, and the River Tigris.

Babylonia lying side by side with Susiana, and bordered on the south by the great district of Arabia, composed the tract between the Tigris and the Euphrates (the between river country). It was somewhat longer than either Susiana or Assyria, its length being 400 miles along the course of the river. The highlands immediately overlooking the Mesopotamian plain were those of Armenia, Persia, and Media.

The King of Babylon is called by the Lord "his hammer," and the Assyrian his "rod" (Isa. x. 5). He has many figures for the Assyrian: the "cedar in Lebanon," whose root was by great waters; there was not "any tree in the garden of God like unto him in his beauty;" "all the trees of Eden envied him." (See Ezek. xxxi. 8, 9.) Then we read that his branches are fallen, his boughs are broken, and—

"All the people of the earth are gone down from his shadow, and have left him" (verse 12).

It has been generally assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel, about 606 B.C. The city *never* rose again from its ruins. The total disappearance of Nineveh is fully confirmed by the records of profane history. Herodotus speaks of the Tigris as "the river on which the town of Nineveh

formerly stood." When he wrote, not two centuries had elapsed from the fall of the city. He must have passed it on his way to Babylon, and so accurate a recorder of what he saw would scarcely have omitted to describe any ruins or remains which might still have existed.

Ctesias speaks of an extraordinary rise of the Tigris, which swept away a portion of the city wall, and so gave admittance to the enemy. The Assyrian monarch, considering further resistance to be vain, fired his palace, and destroyed himself, and Cyaxares completed the ruin of the once magnificent capital by razing the walls and delivering the whole city to the flames; the elements of water and fire combining to fulfil the prophecy of Nahum—

"The gates of the rivers shall be opened, and the palace shall be dissolved."—NAHUM ii. 6.

"The gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars."—NAHUM iii. 13.

The other royal palaces of the region show equal traces of fire with those of Nineveh; and calcined alabaster, masses of charred wood and charcoal, colossal statues split through with the heat; all that composed and decorated the antique royal structures went down together into ruins and heaps to be forgotten for twice twelve hundred years. The upper strata, sand-swept and grass-grown through the springs of age after age, preserved the monuments, to come up as a sign from heaven, to us who live in the nineteenth century after Christ.

When these palaces were buried Israel *had* gone into captivity, and Judah was already rejected. Her royal city of Jerusalem was within thirty years of its destruction by Nebuchadnezzar, but the world had yet to wait nearly 600 years for the grandest events of its

human history—the miraculous birth and death, the resurrection and ascension of Christ, its Divine Redeemer.

During the thirty-three years that He trod the soil of the ancient East—while, in the depths of his humility "He came to his own, and his own received Him not" —the eye of the All-seeing must surely have beheld these heathen relics piled in darkness beneath the foundations of Arab villages. He remembered his prophet Jonas, and took him for a sign of His own tarrying in the tomb; and He remembered Nineveh and its burial, when he said it should rise in the judgment with the generation to whom He spoke, which could have been none other than the Jews, His countrymen. He named another name with Nineveh, that of the Queen of Sheba; and as we have read His words for 1800 years, we have understood them vaguely as doubtless the Jews did, as having reference to *past* history, and deducing a lesson from it; and also to a *future* day of retribution, when comparative advantages shall be weighed in the balances, and many who have enjoyed the richest privileges shall be "found wanting."

But the discoveries of the last few years—the sculptures and remains of Nineveh, now actually come up out of their graves, have made the old Biblical cities of Mesopotamia a theme of the *present* to us, as well as of the past and the future; and they are placed side by side in our Museum with the few relics of the ancient Sheba, which must occasion solemn and startling queries whether there may not have been an *intermediate* fulfilment of His predictions present also to the Saviour's mind; and which He now makes manifest to no other times *than our own*—primarily and obviously for the sake of His ancient people.

His outcast Israel, His rebellious Judah are still amongst us in these isles of the West. They have nearly passed through their *double* term of punishment from the hour of their rejection. Are they like the Scribes and Pharisees, still seeking a sign? still vainly looking for a Redeemer long since come to them, and rejected by them? It is a generation to which "no sign shall be given but the sign of the prophet Jonas."

By the fact that Nineveh *is arisen*, we are directed to the prediction that it *was to arise*, and now we hasten to the question, How came its relics to England and to France?

In the year A.D. 1840, Austen Layard, a wandering scholar, has been exploring the graceful ruins of Asia Minor, where the fallen column is buried in the thick foliage of the myrtle, or rose flowers of the Oleander; and he passes on with a friend who, like himself, is careless of comfort, and unmindful of danger, to the regions beyond the Euphrates, the plains to which Jew and Gentile look alike as the cradle of their race. Without treading on the remains of Nineveh and Babylon, they thought their pilgrimage was incomplete.

They rode into the desert without guide or servants, escaped many risks among the plundering Arabs, and at the end of three weeks entered Mosul and visited the ruins there, which had been supposed up to that time to be the remains of Nineveh. Again, they rode into the desert towards the mound of Kalah Sherghat. They rested for the night at a small Arab village, around which are the vestiges of an ancient city, and from the summit of an artificial eminence they looked down on a broad plain, separated from them by the River Tigris.

A line of lofty mounds bounded it to the east, and one of a pyramidal form rose high above the rest.

Beyond it could be faintly traced the waters of the Zab. This was the pyramid that Xenophon had described, and near which the ten thousand had encamped, and the ruins around it were those which the Greek general saw twenty-two centuries before, and which were even then the remains of an *ancient* city. Xenophon called the place Larissa, but tradition persevered in naming it Nimroud, thus connecting it with one of the first settlements of the human race. Tradition also said that strange figures carved in black stone had been long buried among the ruins, but now the vast and shapeless mound was covered with grass, and showed no traces of the hand of man except when the winter rains formed here and there a ravine in its almost perpendicular sides; and a few fragments of pottery, or an inscribed brick, sent back a thought into the past. Such fragments previously collected by Mr. Rich, the East India Company's resident at Bagdad at that time, only filled a case of three feet square, in the British Museum, and with a few cylinders and gems in other places, were the principal relics of old Nineveh and Babylon in any way known to Europe.

The careful account which Mr. Rich drew up, however, of the site of the ruins was of greater value, and it formed the groundwork of all further inquiries into the topography of Babylon.

As Mr. Layard left Mosul, and descended the Tigris on a small raft, he had a nearer view of the mound of Nimroud, covered with the richest verdure, and the meadows around it bright with flowers of every hue. "The Arab who guided him gave himself up to religious ejaculations as they approached a formidable cataract, over which they were carried with some violence, and he then explained that it was caused by a

great dam built by Nimrod; and that in the autumn, before the winter rains, its huge stones, united by clamps of iron, were frequently visible above the stream.

"Such monuments were looked on, even in the days of Alexander, as the great works of an ancient nation. The Arab further explained the purpose of the dam as a causeway for the mighty hunter, Nimrod, to cross to the opposite palace, now represented by the mound of Hammum Ali. Such are still the favourite themes of the inhabitants of the plains of Shinar."

This desert journey made a deep impression on Mr. Layard, and he formed the design of thoroughly exploring, whenever it might be in his power, these wonderful remains.

M. Botta, the French consul at Mosul, soon afterwards commenced excavations, aided by his government, in the great mound of Khorsabad, and to him is due the honour of having disinterred the first Assyrian monuments. He sank a well on the mound, and at a small distance from the surface came to the top of a wall, which was found to be lined with slabs, covered with sculptured representations of battles and sieges. What a page was then suddenly opened to the modern world in the records of a people long past away!

The dresses of the figures belonged so plainly to the ancient world, that they gave no clue to the epoch of their sculpture; and of the arrow-headed inscriptions accompanying the bas-reliefs it could only be said that they preceded the conquests of Alexander; for it is generally admitted that after the subjugation of the west of Asia by the Macedonians, this kind of writing ceased to be employed. M. Botta had discovered an Assyrian edifice, the first probably that had been exposed to the

view of man since the fall of the Assyrian empire, but it was soon perceived that these precious slabs had, by the action of fire, been reduced to lime, and that they rapidly fell to pieces on exposure to the air. They would scarcely hold together until the pencil and the pen secured an evidence of their existence, but the same fate did not befall all the monuments found at Khorsabad. The French government replied with readiness to the request of M. Botta, and a skilful artist was at once placed under his direction. By the beginning of the year 1845 the remains of Khorsabad had been completely uncovered, and the consul did not return to Europe without many fine specimens of Assyrian sculpture, now in the Louvre, and a rich collection of inscriptions. What M. Botta conveyed to Paris, M. Jules Oppert—who is by birth a Jew—has ever since occupied himself in studying, and, on the general meaning of these cuneiform characters, the French savant is agreed with Sir Henry Rawlinson, Dr. Hincks, and Mr. Fox Talbot, who are the main authorities on the subject at the present day.

But it is to the first and ever fresh accounts of Austen Layard that we still delight to turn as to the one grand fairy tale among the realities of modern days. Encouraged, in the year 1845, by the liberal promise of Sir Stratford Canning, the English ambassador at Constantinople, that he would for a limited period himself undertake the expenses of excavation in Assyria, Mr. Layard left Constantinople with introductions to the proper authorities, and crossing mountain and steppe as fast as horses could carry him, reached Mosul in twelve days, by the middle of October of that year. He soon afterwards dropped down the Tigris on a small raft, on which were Mr. Ross, a friendly English merchant, a mason, a servant or two, a few tools, and a

supply of arms. He announced only that he was going to hunt wild boars.

After five hours' voyage, Mr. Layard describes his first night in Naifa, a ruined Arab village* near the banks of the river, where his host, Awad, a poor and plundered Sheikh was his first selected excavator; and while he volunteered to walk three miles in the middle of the night to secure co-labourers from certain Arab tents, the young adventurer lay down and dreamed.

He dreamed, not unnaturally, of palaces underground, of gigantic monsters, of sculptured figures, and endless inscriptions, and fancied himself wandering in a maze of chambers from which there was no outlet. At last he rose from his carpet at the dawning of the day, and found Awad and six Arabs actually awaiting his directions.

A few minutes brought them to the Mound of Nimroud, and the Arabs watched the objects he collected. They also searched amid the broken pottery and fragments of bricks, and among these handfuls of rubbish he traced with joy the remnants of a bas-relief, and saw that the material on which it was carved had been, like that of Khorsabad, exposed to fire.

A piece of alabaster appeared above the soil; on digging downwards, it proved to be the upper part of a large slab, and the Arabs worked on till ten slabs were uncovered on that first day. They formed a square chamber, with one stone missing at the corner, and this gap was supposed to be the entrance. They dug down the face of the stones, and an inscription in the arrow-headed characters was soon exposed to view. A second wall of inscriptions came to light on the same day, but the slabs had evidently been subjected to

* See "Nineveh and its Remains," i. 12. 1849.

intense heat, and threatened to fall to pieces so soon as uncovered.

Before the discoverer relinquished, in 1853, the noble task he had undertaken, that first day's work was succeeded by the discovery of seventy-one halls and chambers, whose walls, all pannelled with slabs, pictorially described the habits and customs of their builders in at least two miles of bas-reliefs. The pavement of the oldest of these halls is described as being thirty-five feet below the surface of the mound.

Had these remains of buried cities then been utterly undisturbed until now from the time of Nineveh's glory? Not entirely so. On the next morning, Mr. Layard found a slab on which was rudely inscribed *in Arabic characters* the name of Ahmed Pasha, a former governor of Mosul. A native of the village of Selameiyeh remembered that some Christians were employed to dig into this mound about thirty years before in search of stone for the repair of the tomb of a Mussulman saint buried near the Tigris. It appears they uncovered this slab, and not being able to move it, they cut upon it the name of their employer, the Pasha. The same informant mentioned sculptured figures which they had broken in pieces and used to repair the tomb.

Eastern philosophy and Mohammedan fatality would look upon such discoveries as of very little value, and "unprofitable to inquire into." In their own words "it would not concern them what amount of dirt and confusion the infidels might have eaten before the coming of Islam."

But it was now the finger of a European directing the labour of the Asiatic that was to be used of God to point out the fulfilment of His prophecies, and the truth of the histories contained in His Book.

Mr. Layard found his excavators among the Arabs and Tyari; the latter people being the Chaldean Christians of the mountains. For them he built a large hut upon the mound, separate from the Mohammedans, who often bestowed upon them the abuse usually heaped on Christians in the East—for the house of Ishmael still wars with that of Isaac.

There were priests and deacons of that ancient Chaldean Church among the workmen. In the interim between this and the Day of Pentecost, their race have been the "salt" of the Eastern world during the "dark ages" of Europe. The Tablet of Segnanfoo cries out in witness that they had penetrated with their Bible even to China.

And now it was the hand of ISAAC and of ISHMAEL (*not* of JUDAH) that, under the direction of the Anglo-Saxon, was used of God, to raise the pall and loosen the shroud of the Assyrians, their enemies of old. *They* had perished, but Israel remaineth, brought low and humbled, but still "the beloved of the Lord." "I often watched the Chaldeans or Nestorians," says Mr. Layard, "as they reverently knelt, their heads uncovered, under the great Bulls, celebrating the praises of Him whose temples the worshippers of those frowning idols had destroyed."

And surely THE LORD beheld "his People," and the children of Abraham his Friend—and had brought *them* and none other, to bow down before Him, at this fresh entrance to the crumbling halls of the Assyrian kings.

Speaking of this ancient people, Dr. Pritchard says: "The Chaldee of the late Scriptures of the Old Testament, and of the Targums, are specimens of their language from early times; and according to their own testimony, the Chaldees had learnt and adopted what

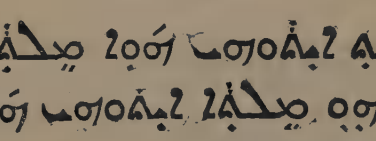
A FAMILY OF THE MODERN "KALDANI," OR NESTORIANS, EMPLOYED BY MR. LAYARD IN THE EXCAVATIONS AT NINEVEH.

they had of Syriac when they became followers of Christ, just as the Chaldeans of the plain who are Roman Catholics now speak Arabic." It is usual with almost all writers to call these Chaldeans "Nestorians;" but this is a name which they themselves repudiate, and which is, indeed, but fixed on them afresh as a stigma, by those portions of their tribes which have adopted the Roman Catholic faith. The Pope, in 1681, speciously consecrated the title of Patriarch of the Chaldeans, and called those "Nestorians" who refused his sway. But the more ancient and apostolic origin of the Chaldean Church is too well known. "The Apostles," say they, "taught among us. If Nestorius believed as we do, he followed *us*, not we *him*." (See "Nineveh and Persepolis," by W. S. Vaux, chap. iii. p. 57.)

The people of these districts at present name themselves by their primitive title of "Kaldani." Their

language is a mixed Chaldean and Syriac dialect, known historically to have altered subsequently to their assumption of Christianity, and is manifestly a corruption of the original mother tongue. Since their conversion they have uniformly adopted the Syriac letters which were used by the apostles and the first fathers of the Church, and regard the Targum Chaldee, or "Pagan writing" as they call it, with abomination. Mr. Rassam, a native of Mosul, and well acquainted with both Syriac and Chaldee, speaks of the present language of these tribes as rightly called SYRO-CHALDAIC.

SPECIMEN OF SYRO-CHALDAIC.



"In the beginning was the Word, and the Word was with God, and the Word was God."—JOHN i. 1.

And a most remarkable link of their past history with that of Israel of old may be observed in the first and second chapters of Acts, in the records of the day of Pentecost.

When the Saviour rose into the clouds away from His disciples, He gave them their final commission, to witness of Him *first* to His ancient chosen people, who had refused and crucified Him. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria (the Lord did not hate the Samaritans as Judah did), and unto the uttermost part of the earth" (Acts i. 8).

And when the day of Pentecost was fully come, and the Holy Spirit spake by the disciples in the "own language" of "every nation under heaven" to the foreign dwellers at Jerusalem, *who*—besides the devout Jews—*first* understood the utterance of "the wonderful works of God"? *Who but the Parthians* (*the Modern Kurds or Chaldeans*), *Medes and Elamites* (*Assyrians and Persians*), *and the dwellers in Mesopotamia?* The blood of Israel in their long captivities was mingled with those old nationalities, and only the two tribes had returned to Jerusalem under Ezra. The inspired men of Palestine now took their ancient brethren captive with the truth—the truth that "all the house of Israel might know assuredly that God had made that same Jesus whom Judah had crucified, both Lord and Christ" (Acts ii. 36).

The message from God was heard that day not only by Israel and the Chaldeans, but by Egyptians, Greeks, and Romans, and 3000 souls from all those mingled nations were "saved from that untoward generation," and "continued steadfastly in the Apostles' doctrine." Neither was Arabia, let it be observed, forgotten. Joel's prophecy, according to the Apostle Peter, had now a beginning of its accomplishment, and a Missionary Church for the world, "a fountain from the house of the Lord," began to flow in the valley of Jehoshaphat. (See Joel iii. 2 and 18.)

THE RISE OF THE TRUE CHALDEAN CHURCH.

Is there any reason to doubt that at this era, the era of their baptism and receiving of the gift of the Holy Ghost (see Acts ii. 38, 39), that that Chaldean Church of Christ took rise, which has ever since called

itself the "Beni Israel," and whose scattered members became, under the falsely-attached name of "Nestorians," the chief evangelists and missionaries of the East? Nay, at this hour is not their forlorn remnant completing its almost 4000 years' history in suffering and persecution, still on the plains of Chaldea, on the mountains of Kurdistan, and by the lakes of Persia? They are the children of Abraham by divine choice, and God himself called Abram out of Ur of the Chaldees.

THE MAN-LIONS AND BULLS.

And now having marked the localities of these discoveries, and observed who were their excavators, we will go back to Mr. Layard's first impressions of the sculptures as they gradually broke upon his sight. In the midst of many a hindrance, which must have been unspeakably vexatious, and which often threatened to close his explorations, a colossal human body, winged, and clad in rich fringed robes, was discovered, which seemed surmounted by the head of an eagle; on the shoulders fell, however, curled and bushy human hair. Then arose from their sepulchre still grander forms.

"Oh, Bey," said the Arabs one morning, "hasten to the diggers, for they have found Nimrod himself—we have seen him with our eyes." "And," adds Mr. Layard, "the gigantic head of one of the man-lions, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings who are pictured in the traditions of the people as slowly ascending from the regions below. The Arabs around next declared, 'This is one of the idols which Noah—peace be with him!—cursed before the flood;' and presently, as the

news reached Mosul, Ismail Pasha, the cadi, who did not very clearly remember whether Nimrod was a true believer or an infidel, and hardly knew whether his bones had been uncovered or his image, yet sent a message that his remains must be treated with respect, and that he wished the excavations to be discontinued; and for a time the command had to be obeyed."

"I used to contemplate for hours," says Mr. Layard, "these mysterious sculptures, and muse over their intent and history. They ushered the Assyrians of old into the temples of their gods. They embodied their conception of the wisdom, and power, and omnipresence of a supreme Being. No better type of intellect could be found than the head of the man, of strength than the body of the lion or the bull, of ubiquity than the wings of a bird. These winged and man-headed lions had awed the races of 3000 years ago; through the portals which they guarded, kings, and priests, and warriors had come up to sacrifice, long before the foundation of Rome, the seven-hilled city. For five-and-twenty centuries they had been hidden from mortal eye, and now they stood forth again majestic as of old, but not amid the luxury and civilization of a mighty nation, only before a few wretched, ignorant, half-barbarous tribes, for the rich temples which they graced of old times, have become 'ruins and heaps.'"

But these magnificent remains were soon to find their way to Europe.

And now in London, by the will of God, in the halls of the British Museum, stand these cherubim of the heathen, on which the eyes of the Jewish prophets, Jonah, Ezekiel, and Jeremiah, must often have rested. The inspired allusions to the cherubim, in the Bible alone remain to explain their symbolic forms.

NERGAL, THE MAN-LION, FROM NIMROUD.

Mr. Layard gives a beautiful description of the last evening these noble sculptures were permitted to repose in their own land. "We rode," he says, "one calm, cloudless night to look at them for the last time before they forsook their ancient resting places. The moon was at her full, and as we drew nigh to the edge of the deep wall of earth rising round them, her soft light was creeping over the stern features of their human heads, while the dark shadows still clothed the lion-forms. One by one the gigantic limbs emerged from the gloom till the venerable figures stood all unveiled. A few hours more and they were to stand no longer where they had stood unscathed for ages amid the wreck of all man's other works. It seemed almost sacrilege to tear them from their old haunts—to make them a mere wonder-stock to the busy crowds of a new world. They were better suited to the desolation around them. They had guarded the palace in its glory, and they had watched in its tomb over its ruin."*

But on the day after this they floated down the Tigris, and after many scapes, breakages, and vexatious delays, they at last found their way over the ocean to the museums of the Western World. Various pairs of these heathen cherubim are come into the possession of England and France, and they are come with deeper reason, and with a more definite message than many a former beauteous relic of Greek or Roman art. They are come to witness to the truth of God's Book, and God's Book alone can unravel the depth of their meaning.

Yet the Western World at present only half understands their message. "Poor and rude relics of the Tigris and Euphrates," the "Saturday Review" declares

* "Nineveh and Babylon," p. 201.

them. "Poor and rude compared with the antiquities of China and of India. Recent discoveries," says the "Review," "have only tantalized us with fragments and glimpses which we can hardly hope to see completed and made plain. The evidence of the inscriptions seems still precarious and inconclusive. We now know something of the mythology and the arts of the Assyrians, *perhaps* something of their genealogies and dynasties, and their architecture, and their brick-making, and their agriculture. We know they worked in iron and bronze, that they used more gold than silver, that they made observations on the stars; we are told that Assyria, Media, Babylonia, Persia, all derived from Chaldea their alphabetic writing, and Rawlinson adds their civilization, though we doubt it, when remembering India and China in comparison.

"Many find it hard to believe," continues the critic, "that the true clue to the reading of cuneiform letters has been discovered. The Assyrian writing is often so minute—five lines to an inch—that a magnifying glass must have been used to write, as it is to read, and indeed a lens has been found in the ruins of Nimroud. Those who are occupied in the work of decipherment seem to think that large and solid acquisitions have been already made, but the knowledge developed does not seem to us of much interest. It consists in a repetition of facts of conquest and hunting, dry as an American telegram—the documents are so skeleton-like, the records neither mark actions or character. They bring forth no distinct individuals like Moses or Joshua, and all we know of their monarchs is that they have a czar-like complacent conviction of their own power and of the divine favour.

"A Tiglath-Pileser can boast, if we read his arrow-

heads aright, that he had slain four wild bulls, ten large buffaloes, and 920 lions by special favour of the gods; but what would we give for a law, a psalm, a proverb, a parable, a story, from the clay cylinders! The most distinct thing they afford us, is a *curse*, if the cylinders are injured or exposed."

Yet in answer to this clever list of negations, let us bring to this subject "a law, a psalm, a proverb, a parable, a story," from the inspired Book, to illustrate these stones. It is very true that the stones cannot "cry out" without them, and *we* could not have fully understood the histories of the Old Testament till these identical remains, long lost and buried, had come up out of their grave.

They do not indeed strike the eye with the elegance of Greek, or the massiveness of Egyptian, remains; but let us stand before those majestic man-lions, close our eyes on London and the nineteenth century, and realize them as they rose in pairs at every entrance to those palace temples. They were the cherubim which shadowed with their stony wings the Presence of Asshur, and at the same time represented Nergal or Nimrod, Assyria having deified both uncle and nephew for the lion-like qualities which she most respected in human beings. The man-lions originally graced a broad and grand foundation pile rising forty or fifty feet above the bed of the Tigris, composed of the thick square bricks still common in the country, cemented by means of its bitumen, whose springs are exhaustless to this day. Assyria had no enduring granite like Egypt, and no marbles like India. She could not build on the rock or the mountain side, so she made broad and high her foundations on her own alluvial plains, ascended doubtless by magnificent inclined ways or flights of stairs.

The outline picture of an Assyrian palace, on the opposite page, restored after Layard's descriptions, and from the actual forms he has excavated, will give to those who reside at a distance from London an idea of the ancient buildings now to be treated of. To those who can visit the original relics, the succeeding chapters are offered as a kind of useful and chronological guide—pointing out the relative value of the remains in corroboration of sacred history.

The estimate of this may become much more specific if, after walking from end to end of the long narrow Nineveh galleries of the British Museum, and obtaining a *general* view of the subjects of the bas-reliefs, and of the aspect of the figures, human and supernatural, the visitor classes them in his memory mainly under two periods—the age of Solomon, 1000 years B.C., and the few previous centuries—and the age of the *divided* kingdoms of Israel and Judah.

THE INTRODUCTORY CHAMBER.

In the lobby chamber at the head of the stairway which leads to the subterranean hall of Sennacherib, are the relics of the earlier Chaldean period, already figured in this volume (p. 39); the bricks of Urukh, which may lead us back to the days of Terah, Abraham's father (already those of idolatry), and which point us to Urukh as the builder of great temples, whose basements of millions of bricks have endured at Warka to this day. Urukh's date is given by Rawlinson at 2093 B.C. He calls himself King of Accad, and we find "Accad" as one of Nimrod's four cities in the tenth of Genesis, and just such rough square bricks do the people of those regions make use of even now, only, of course, without the old Hamitic inscriptions.

On the shelf above these bricks are found the inscribed cylinders, two or three of which are figured in our closing chapter. One of these came from Kalah Sherghat, the *primeval* Assyrian capital, first called Asshur, or Ellasar. It was inscribed in the reign of Tiglath-pileser I., 1120 B.C., and the writing upon it is extremely small, requiring to be read by a lens. A rock-crystal lens, from the North-west Palace of Nimroud, is likewise deposited in this case, and Mr. Layard thinks that its properties could not certainly have been unknown to the Assyrians; he presents it as the earliest specimen of a magnifying and burning glass. Sir David Brewster says it must have been fashioned on a lapidary's wheel. This lens gives a tolerably distinct focus at the distance of four and a half inches from the plane side. It was found buried beneath a heap of fragments of beautiful blue opaque glass (probably enamel), in the same chamber as the royal throne.

But to return to Kalah Sherghat, or Ellasar; the name is mentioned Gen. xiv. 1, and that Arioch (perhaps Urukh) was its king.

On the cylinder above-mentioned, Sir Henry Rawlinson reads that King Tiglath-pileser I.* rebuilt a temple in the City of Asshur, and one which had been taken down sixty years previously, after lasting for 641 years from the date of its first erection by Shamas Vul, son of Ismi Dagon. The date of Ismi Dagon's accession is reckoned from other sources as 1861 B.C.

King Tiglath-pileser appears to have reigned towards the close of the twelfth century B.C., and was thus not far from cotemporary with the prophet Samuel. He tells us that in the first five years of his reign he con-

* Not the king of that name mentioned in Scripture.

quered forty-two countries. At a later date he suffered defeat from the king of Babylon, who carried away his gods.

A BABYLONIAN KING.

The figure of a cotemporary Babylonian king of about this date, 1120 B. C., is found in the lobby chamber on a boundary stone, which records the sale of a field, probably in the reign of Merodach Adan-akhi, King of Babylon. It is remarkable from the embroidery on the royal robe and helmet comprising no less than ten of the figures of the sacred tree, which is a distinguishing feature of the sculptures in the North-west Palace of Nineveh, and might indicate an early era as that of their execution also.

RESEN OR NIMROUD.

Ere we leave this introductory chamber, it will be well to study the plan upon the wall of the *nine* palaces and temples of the Nimroud Mound, explored more or less by Mr. Layard. He depicts the situation of Nimroud (Larissa or Resen as he believes it) as relatively central in the district of Assyria, between Kalah Sherghat (Calah) and Kouyunjik (Nineveh); and Moses speaks of Resen in his own times, some 800 years after the Flood, as a great city built *between* Nineveh and Calah.* Great cities are not in any age the creation of a day; and the Assyrian history seems to reach back into the era when the uncle Asshur built a city in honour of his giant nephew Nimrod, for if Resen be Nimroud, this surely is the derivation of its name.

The short but priceless archives of the Toldoth Beni Noah are continually proved to be "never wrong," and, moreover, to comprise the kernel of many of our boasted modern discoveries. Elam, and Asshur, and Arphaxad, and Aram were all uncles to Nimrod, and so was Misraim, or Menes, Egypt's first historic king. It is in that very early generation that we find the builder of Nineveh, Calah, and Resen, and these cities of Asshur, the uncle of "the mighty hunter," were probably, as they appear in the text, of an equal antiquity with the vast early cities of Egypt.

The will of God, thrice signified as to the rapid in-

* Sir Henry Rawlinson maintains that Nimroud is Calah, for that is the name found on many of its bricks. It is possible, however, that when the seat of empire was transferred from Asshur (Kalah Sherghat) to Resen, or Nimroud, the name of Calah was transferred to the new capital; such transfers are not infrequent.—"Smith's Bible Dict.," Art. *Resen.*

crease of the human family, was doubtless fulfilling on all hands in the first hundred years after the Flood on the depopulated earth, as much in the tents of Shem and Japheth as in the Egyptian "tabernacles of Ham" (see Ps. lxxviii. 51). The dominant and colonizing power, both in Chaldea and Canaan, was at first Hamitic, though Nimrod only enters upon the scene as "a mighty hunter before the Lord," and is not necessarily an invader. There may have been an Assur of the Hamitic stock (see p. 160), but the race of Asshur, *i.e.*, the Assyrians, are always allowed to have been Semitic; not the chosen seed, but still Shem's seed; not the Isaac, but the Ishmael of early nations. The men of Asshur grew into great warriors. "Asshur shall carry thee away captive," says Balaam to the Kenites, the children of the rock, at a very early day, even ere Israel had emerged from the wilderness. These old stones from Assyria now bring us proof that Shem's grandson had confided to his children the relics of patriarchal truth, which we perceive in their newly-risen monuments, just as they have first mingled with the grosser elements of idolatry.

And the descendants of Arphaxad, the chosen line, also remained for generations following, in this same "between river country" of Mesopotamia, till Abram is called of God out of Ur of the Chaldees. "Your fathers," says Joshua to the Hebrews (ch. xxiv. 2), "dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods." Idolatry, therefore, commenced very early after the Flood, twenty centuries B.C. at least, in Mesopotamia.

On the ruins of these earliest cities others named after them, doubtless rose and fell: and now that we

have penetrated the shapeless mounds that have for ages covered these final remains, it is very interesting to identify their conquering kings with various phases of Israel's history.

Mr. Layard's splendid frontispiece of his second folio series of the "Monuments of Nineveh," published in 1853, ought, we think, to be placed for public inspection by the side of his plan of the Nimroud Mound. It is to be found in the Museum library, and should be studied by all who would restore in their minds the glories of Nimroud seated on the Tigris, for if not *the* city to which God sent his prophet Jonah, it is surely a portion of it. It has been conjectured, with great probability, that these groups of mounds in Mesopotamia, are not ruins of separate cities, but of fortified royal residences, each containing palaces, temples, gardens and parks, and that all formed parts of a great city scattered over a large area. The size of this city Mr. Bonomi shows, by a diagram of the relative proportions of Nineveh, Babylon, and London; the area of Babylon having been 225 square miles, of Nineveh, 216 square miles, while that of London is but 114 square miles; yet as our present population is nearly four times greater than that of Nineveh, we cannot look upon our crowded streets as any type of Assyrian arrangements 3000 years ago.

Approaching the mound of Nimroud from the south, a long line of pillared buildings lines the western and Tigris side; a *South-west* palace, a *Central* palace, a *North-west* palace, *two small Temples* or houses of gods, and finally a *North-western Cone* of sand and debris, covers what has been supposed to be the tomb of the founder king of the north-west palace, who is depicted at page 297. There is also a palace at the *South-*

eastern corner of the mound, and, as Mr. Layard, believes, traces of *two others*, still undisturbed on the eastern side, making, in all, *nine* distinct buildings on this great quadrangular brick-built elevation, each side of which is a mile in length; and he speaks of a terrace between each of the buildings paved with stone.

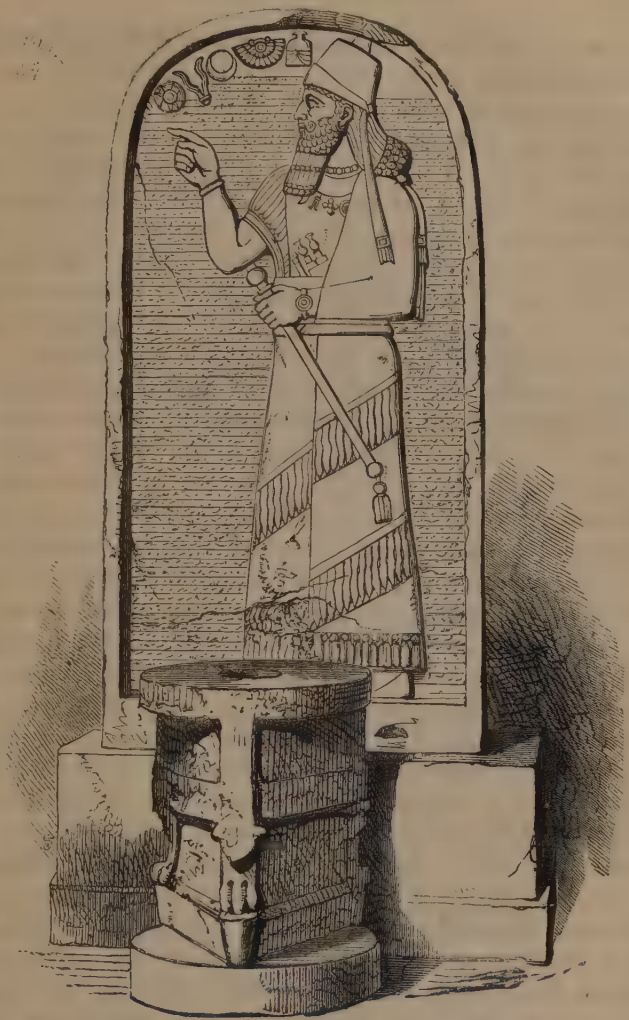
The great pyramidal cone has been an enormous square tower, probably built in gradines, of which the upper part has fallen in. By tunnelling through it, a long, narrow chamber was exposed, which may have originally contained the royal remains, but to this chamber no way of access has been traced. It appeared to have been completely walled up, and yet to have been broken into from the west side, at some remote period, and its contents carried away.

THE NORTH-WEST PALACE.

We are now prepared to retrace our steps through the first gallery to the area between the great winged bulls, which is on the one hand the entrance to the Egyptian Hall, and on the other to the remains of the North-west Palace of Nimroud. Passing the somewhat modern sarcophagus from Sidon, we stand before the noble figure, in bas-relief, of the founder of this palace, in the year 930 B.C., according to Rawlinson—its founder, probably, only on the ruins of a former one, and reproducing the symbols of former centuries, as is suggested by the dress of the Babylonian king, in p. 292.

Passing between the lions, whose large eyeballs were once coloured black amid the striking whites of their eyes, we come upon the figure of this king, Sardanapalus, or Assur-izzi-pal, as Rawlinson reads; Assur-akh-baal, according to Dr. Hincks and Mr.

INTERIOR OF ASSYRIAN PALACE, RESTORED, AFTER LAYARD.



THE FOUNDER-KING OF THE NORTH-WEST PALACE, ASSUR-IZZI-PAL, OR, ASSUR-AKH-BAAL.

Layard; and these Assyrian scholars differ as much about his date as his name. Mr. Layard and Mr. Ferguson were at first certainly inclined to place him among the early successors of Nimrod; the reading of his inscriptions would not tend to this conclusion, but all would *depend on the right or wrong decipherment of names in the inscriptions*, and Mr. Norris, of the Asiatic Society, a high authority, says that the cuneiform names of Assyrian kings *must* be uncertain, because so often translated into emblems (of which we have a specimen in our own Richard "Cœur de Lion"). They forbade their people to write their proper names, as if they would not have them "taken in vain"—and hid themselves under their emblem-name, which varied. The moderns, Mr. Norris adds, can seldom fathom the local associations of these Assyrian monarchs, but *foreign* names in the Inscriptions (including Scripture names), he thinks, *can* be read, and often from mere knowledge of Hebrew, or Chaldee, which is little different from Hebrew.

It was not far from the entrance to the North-west Palace, but outside it, that this, our earliest representation of a Nimroud king, within an arched frame, was discovered. (He is now placed near to the great lions in the ASSYRIAN TRANSEPT of the British Museum.) The figure is sculptured in mezzo-relievo, on an insulated slab of limestone. He stands apparently worshipping, with his hand upraised, wearing the sacrificial robe, and carrying the sacred mace in his left hand. Around his neck are hung the four sacred signs—the crescent, the star, the trident, and the cross, and above his head are the same emblems with the addition of Asshur, or "the Presence." The whole slab is covered with an inscription in small but fine cuneiform

characters, and before the king is placed a kind of altar supported on three lions' feet.

Do not let us pass by this stony portrait in haste. It is the earliest known representation of the Royal Priest of Assyria. He must be our guide through the pale old relics of his once gorgeous temple.

Both Mr. Layard and Mr. Ferguson, show that the older palace of Nimroud has been preserved in a very remarkable manner, and has not been burnt before it was buried like most of the others, and it is buried twenty or thirty feet lower in the mound.

Mr. Ferguson,* when his book was written, supposed an interval of 800 years between Mr. Layard's valuable Assyrian remains, which are the property of our Museum, viz., those of the North-West Palace of Nimroud, and those of Khorsabad, which fell to the share of French enterprise; and he says that in architectural details, the more we become acquainted with these different remains, the more important do their differences appear. Sir Henry thinks the interval not so great by four or five centuries. Kouyunjik and Nebbi Yunus are supposed to be contemporary, or nearly so, with Khorsabad, Kouyunjik being much the larger palace of the two. These two cities represent the era of Sargon and Sennacherib, about seven centuries B.C.

There are remarkable distinctions between the styles of their different bas-reliefs. Mr. Layard (in vol. ii. p. 201) remarks that the costumes change, also the forms of the chariots, and trappings of the horses; the helmets and armour of the warriors, are no longer the same; the mode of treatment of the subjects, the nature of the sculptures, and the forms of the characters used in the

* Author of "The Palaces of Nineveh and Persepolis." Murray, 1851.

inscriptions very essentially differ." The great human-headed bulls at Nimroud are distinct from those found elsewhere, and the winged lion is peculiar to the earliest age. The king's dress differs immensely, so does his throne and all the furniture of his palace; but, more than this, the people around him, the soldiers who fight for him, and the enemies he wars against, all seem of differents races, differently clad and armed, from those we may observe in our museum, in the Kouyunjik side-gallery. All this is strongly insisted on by Mr. Layard, who is best qualified to express an opinion on the subject. His earliest impressions were that the remains of the North-west Palace might be fairly supposed to reproduce for us the times and tastes of the mighty hunters and early conquerors,—the races and dynasties first succeeding to those of Asshur and Nimrod.

We pass then between the winged lions, and must fancy the narrow inner entrance that they once guarded; we will presently consider the symbolical meaning of these figures, but shall first endeavour merely to realize the appearance of the palace-temple, and to follow the picture history of the *human* beings outlined on its walls.

The present visitor to the British Museum scarcely receives any idea of the impression which the Nineveh bas-reliefs made on their beholders in Ezekiel's day. Israel or Samaria is said (Ezek. xxiii.) to have

"Doted on the Assyrians her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses . . . the chosen men of Assyria . . . clothed most gorgeously.

" . . . She saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion.

"Girded with girdles upon their loins, exceeding in dyed attire upon

their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea."—EZEK. xxiii. 5—7, 12, 14, 15.

And it is also written—

"With all their idols she defiled herself.

"Wherefore I have delivered her into the hands . . . of the Assyrians, upon whom she doted."—EZEK. xxiii. 7, 9.

There is no one but Mr. Layard and those present with him at the first disinterment of the sculptures—many of which crumbled to the touch and vanished from the eye at the moment of their discovery—who can realize what they were in their pristine glory. He makes a very remarkable statement, that "on all the slabs forming entrances to this oldest palace were marks of a black fluid resembling blood, which appeared to have been daubed on the stone," and called to his mind at once the Hebrew rite of sprinkling the blood of the Passover Lamb on the lintel of the doorway in Egypt.

Aaron, the high priest of the Hebrews, always, as we know, carried blood into "the presence," which he offered for himself and for the errors of the people (Heb. ix. 7); which, as Paul says, was "a figure for the time then present" (ver. 9). During the stay of Israel in the Wilderness, they had been forbidden to offer human sacrifices to Moloch, the God of the Ammonites, which marks that the heathen were accustomed also to offer sacrifices, and of blood.

The intimate connection between the public and private life of the Assyrians, and their religion, is abundantly proved by these sculptures. "This," says Mr. Layard, "was common amongst ancient Eastern nations, whose ordinary forms and customs had often a typical and religious meaning."

The first bas-relief on the left hand of the entrance

depicts the king of Assyria, and of the Tablet, in the act of worship.

THE KING OF ASSYRIA WORSHIPPING IN HIS PALACE-TEMPLE.

The residence of the king was evidently always adorned by the presence of his god, and he himself must have been looked upon as a type of the Supreme

THE KING HUNTING THE LION.

Deity. The winged figures, even the eagle-headed, minister to him, and he lives and breathes under the special protection of the supreme Asshur, of whom a winged symbol, when he fights, hovers above his

ASSYRIAN KING HUNTING THE LION; WITH ARROWHEAD INSCRIPTIONS.

head. Even his contests with the lion, the king of beasts, may be depicted in order to typify his superior strength and wisdom. He rules over the lion (see Gen. i. 28).

Are not these sculptures plainly memorials of the dynasties who were "mighty hunters before the Lord"?

When the king has overcome his enemies in battle, he drives home in triumphal procession, attended by "The Presence;" his enemies lie dead upon the plain, but it is considered a sign of very early art in Assyria that with a total ignorance of perspective, their corpses

THE PRESENCE OF ASSHUR IN THE TRIUMPHAL PROCESSION.

seem to float in the air, just above or below the principal figures. The *full* eye too is given, in profile drawings of the face, but yet Mr. Layard remarks that, "on the whole these primitive sculptures are finer than those of the later palaces in vigour of treatment and elegance of form. Those of Khorsabad and Kouyunjik are often superior in delicacy of execution, and in boldness of the bas-reliefs, but their later artists did not so well as their ancestors understand making a picture of a subject."

We here present another figure of the king—the

same king of the north-west palace, seated on his throne. A warlike eunuch stands behind him, with bow and quiver, and in one hand holds a fly flapper over the royal head. The king is seated, and has a cup in his hand, from which he is either drinking or divining, and the throne on which he sits is ornamented with bulls'

KING OF THE NORTH-WEST PALACE.

heads. In the glass case opposite this sculpture, in the Nimroud side gallery, may still be observed, as found by Mr. Layard among the earth and rubbish in this palace,

"The fragments of earth's oldest throne,"

or one of its oldest, for the sculptures on these slabs

portray, as must be allowed, an age or ages previous to their own. *These were evidently not the first sculptures,* though the first in our possession. All this magnificence in dress, the fringes and the tassels, the bracelets, and the plaiting of the hair and beard, and the royal state, and the trapping of the horses, imply great luxury and civilization, as regards the ornamental arts. The barbaric Mesopotamians, bent on carrying away captive other nations, had paid much and long attention to their own adornment. They were no rude savages, though they were cruel conquerors in the times of Israel's Judges. They had spent their minds upon the flesh, and all its luxuries.

The early Assyrians clothed their horses in embroidered housings, and decorated them with plumes, tassels, and chains. Ezekiel says (ch. xxvii. 20) that "Dedan was the merchant of Tyre in precious clothes for chariots;" and in the twelfth century B.C. the kings of Midian slain by Gideon are spoken of as having purple raiment, besides collars, or sweet jewels (see margin Judges viii. 21 and 26), and chains and ornaments like the moon on their camels' necks.

THE ASSYRIAN CHARIOTS.

Much is said about chariots in the Bible, and these in the sculptures are evidently the chariots intended. The Canaanites of Palestine were able to resist the Israelites so successfully (unless Divine power drove them out) because of their chariots of iron. Jabin, King of Canaan, had 900 chariots (Judges iv. 3).

The prophets frequently allude to chariots as typical of power. King David says (Ps. xx. 7):—

"Some trust in chariots, and some in horses, but we will remember the name of the Lord our God."

In the 46th Psalm he says:—

"The Lord maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder. He burneth the chariot in the fire."

Ps. lxxvi. 6—"At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep."

The chariot was a great element in ancient warfare. In the Assyrian sculptures only war chariots have hitherto been discovered, and there is good authority for reading on the statistical tablet of Karnak that an officer of Thothmes I. "captured for him in the land of Naharina (Mesopotamia) twenty-one hands, a horse, and a chariot." There are also mentioned in this Egyptian record, as brought from the same country, 1500 B.C., thirty chariots worked with gold and silver, with painted poles. (See "Nineveh and its Remains," vol. ii., p. 352.)

The above date carries us back even to earlier centuries than the date of the North-west Palace, and here are the war-chariots carrying archers, just as spoken of in our Scriptures (Isa. v. 28), "raging in battle." "Rage ye chariots!" (Jer. xlvi. 9.) The prophet Nahum speaks of Nineveh in Sennacherib's later day as—

"A city of blood, all full of lies and robbery; . . . and of the noise of the rattling of wheels and of the pransing horses, and of the jumping chariots."—NAHUM iii. 1, 2.

And God says (Nah. ii. 13), that He

"Will burn her chariots in the smoke."

As He most assuredly did by thousands, while He left to us these few stone likenesses of them. In such chariots the warriors stood upright, for there seem to have been no seats, and they stood on a flexible floor of interlaced leather, or netting, which was intended to

compensate for the absence of springs. The Greek and Trojan war-cars were "bright with glittering brass," and their furniture is described in the Iliad as of silver and gold; and the Persians were no less luxurious, for Xenophon speaks of golden bridles to the horses of Astyages and Cyrus.

These sculptures of the chariots show that in the earliest times they had only six spokes to their wheels. In Sennacherib's day they had eight. This is one distinguishing mark of the difference of era between the sculptures of Nimroud and Kouyunjik.

No traces of smoke or fire were found on the sculptures or walls of the North-west Palace, and Mr. Layard remarks, in the life-like sketches of his first work, that it is *to the falling in of the upper walls* that the complete covering up of the bas-reliefs is owing, the upper walls above them being composed either of baked bricks richly coloured before baking, or sun-dried bricks with a coat of plaster over them, afterwards painted. The difference could in general be distinguished in the ruins. The paintings on such walls repeated the subjects of the slabs, and were enclosed in ornamental borders, which continued on the ceiling, and framed, as it were, the square openings which admitted the daylight from the bright-blue eastern sky above.

Through the kindness of Professor Rawlinson and his publisher, Mr. Murray, the interior of an Assyrian palace is here presented as supposed to be restored, the upper lines of figures were painted on the plaster, the lower sculptured as seen in the Museum. It seems that rain must sometimes have found its way through the *open* skylights, as drains were observed in all the chambers, but it is likewise supposed that curtains, rich hangings like those of the palace of Shushan, white, green, and

blue, perhaps fastened with cords of fine linen and purple to silver rings and pillars of marble, may have sheltered the apertures on needful occasions.

THE PALACE GARDENS.

A palace garden is mentioned in the Book of Esther. There were, in all probability, gardens, "window gardens," in the inner courts of the Assyrian royal dwellings. In Babylon were hanging gardens on terraces or balconies as lofty as the city walls. Kings' gardens are mentioned (2 Kings xxi. 18; Neh. iii. 15; Jer. xxxix. 4). Manasseh was buried in the garden of his house. Of such a garden in the book of Esther, it is said that it was paved with gay mosaic marbles. The small dimensions of these enclosed gardens were of no consequence to the Orientals, whose habit it is not to walk in a garden, but to sit and look at it; refreshed by the sparkling of water, by the shadow of green foliage, and by the colours and perfumes of flowers growing close to the hand; a small fountain or spring of water in the centre is indispensable. In Egypt this garden taste became a passion, and there is no doubt Assyria shared in similar luxuries.

COLOUR ON SCULPTURES.

There were fewer remains of colour at Nimroud than at Khorsabad, especially in the older palaces of the mound. "I could distinguish them," says Mr. Layard, "on the hair, beard, eyes, and sandals, on the bows and arrows, on the tongue of Nisroch, and on the garlands round the heads of the priests. Perhaps," he adds, "the earliest sculptures of Assyria were only partially coloured; however, on the painted plaster

which had fallen from the wall above the slabs in the North-West Palace, the blues, and especially the reds, were as brilliant and vivid when the earth was first removed from them, as they could have been when just applied. On exposure to the air they faded rapidly."

The colours chiefly used appear to have been red, blue, black, and white, and the outline of the figures seems to have been black on a blue ground. On some enamelled bricks of the early age have been found, however, the mixed colours, purples, violets, and rich browns. Green and yellow were found at Khorsabad. The colours obtained from minerals have alone proved permanent, and it may account much for the present absence of colour on the sculptures to suppose that the Assyrians probably used those vegetable dyes of finest quality, of which ancient authors speak, and which are still obtained in Kurdistan from flowers and herbs growing in the mountains. The brilliancy of their dyes is sometimes attributed to the peculiar quality of the water with which they are prepared. The carpets woven in such districts are still unrivalled, and these colours were doubtless used in the preparation of the goodly Babylonish garments.

Probably, besides the colours on the sculptures, there was gilding, and to the gilding we may add ivory and cedar work.

He who made Nineveh a desolation, declared—

"I will uncover the cedar work."

PERISHING IVORIES.

"I spent hours," says Mr. Layard, "in the North-West Palace, lying on the ground, and separating the fallen ivory ornaments with a pen-knife, embedded as they were in a hardened mass from which they often

only parted in flakes, and when detached fell into powder. Thousands of fragments were of course lost in the immense heap of rubbish, but all I could send to England were, by an ingenious discovery, boiled in isinglass, and the gelatinous matter which held them together being thus restored, they have borne to be handled once more, and may be observed in the glass-cases of the Nimroud gallery. The ancient Throne of the king has just been reconstructed in the Museum by careful adjustment of its hollow bronze portions; the lions' paws, which form the feet, have been wondrously preserved, and even some ivory ornaments which embellished this royal seat of honour."

When we think how many vessels of copper of a similar date fell to pieces as they were touched from very age, and that beams of wood found under fallen slabs often seemed to be entire, but, when lifted, crumbled into dust, the preservation of the relics of the actual throne is the more remarkable. The palm and the poplar were the native trees of the district, and the wood of these would, of course, not be durable, but Mr. Layard found one mulberry beam entire amid the ruins of the *South*-West Palace of the Nimroud mound, and there were many cedar beams in the small Temples adjacent to the northern Cone. The cedar wood, after a lapse of three thousand years, retained its early fragrance, as he happened to find when his Arab excavators had set one burning to warm them at their work. The greater part of the rubbish in which these small temples were buried consisted, he says, of charcoal of that precious wood.

CHAPTER XII.

THE GODS OF NINEVEH.

SUPERNATURAL FORMS ON MONUMENTS — IDOLATRY OF TWO KINDS —ASSHUR AND HIS PRESENCE—ASSYRIAN FEROHER—THE EDEN CHERUBIM—EGYPTIAN CHERUBIM—THE WORLD-POWER—THE WINGS OF GOD—THE IMPORTANCE OF THESE HEATHEN SYMBOLS—THE CHERUBIM OF THE TABERNACLE AND THE TEMPLE—THE DIVINE PRESENCE OVER THE MERCY-SEAT, AND IN THE PILLAR OF CLOUD—THE CHEBAR CHERUBIM—THE SACRED TREE OF THE ASSYRIANS, ITS ATTENDANTS—THE ONE OBJECT OF WORSHIP IN THE ASSYRIAN NORTH-WEST PALACE—LORD ABERDEEN'S STONE—THE OFFERING OF THE CEDAR CONE—THE ASSHAYRAH OR "GROVES" OF THE TIME OF THE JUDGES OF ISRAEL—THE "ACCURSED THING," ITS VOICE TO ISRAEL—INSPIRED EMBLEMS FOR ASSYRIA AND ISRAEL—NISROCH—DAGON—BEL AND THE DRAGON—THE MIGHTY GRAVE.

HAVING followed the King of Assyria into his palace, and observed his mode of life, the most striking and instructive feature of these monuments seems to be that he is always *in the presence* of his Lord Asshur. Returning to the lion portals of the gallery, we must now notice the unearthly and supernatural beings figured on the monuments, and mark their derivation.

IDOLATRY IN TWO KINDS.

Like the Chaldeans and Sabeans, these people had become Sun, Moon, and Star worshippers, as is witnessed by the ornaments on the dress of their kings; and, in addition to this earliest idolatry, they had also deified

their ancestors, Asshur and Nimrod. "The men of Cuth made Nergal," carried his worship with them to their new country, in the times of Shalmaneser; for the symbol of Nergal, or the man-lion (see p. 286) belongs, as we see, to Nimroud, and equally to Kouyunjik and Khorsabad. Rawlinson speaks of Nergal as the god of war and hunting.

ASSHUR AND HIS "PRESENCE."

It is a curious fact that Asshur, the supreme god of Assyria, had no shrine or temple of his own. He was the tutelar deity of the country, and this seems a sign that his worship was universal, rather than local, and that all shrines and temples were open to his worship. The Assyrian religion is the worship of Asshur, the people are "the servants of Asshur," and their enemies, "the enemies of Asshur." When they had deified their great ancestor, they identified him with the symbol of "The Presence," their most sacred emblem, which further becomes sacred to their kings in general. Asshur is the protecting genius and companion of royalty; when the king is fighting, Asshur, over his head, has his arrow on the string; when he returns from victory, with the disused bow in his left hand, and his right hand elevated, Asshur takes the same attitude. In peaceful scenes the bow disappears altogether. If the king worships, the god holds out his hand to aid; if he only engages in secular acts, the divine presence is thought to be sufficiently marked by the circle and the wings without the human figure.

We cannot doubt that there was a wide spread of symbolism in the primeval times, which very soon lapsed into idolatry. The orb between the wings, which has come down to us on the portal of every Egyptian temple

(see Dendera, p. 109), seems to present a parallel idea to the "Feroher," or "Presence" of Asshur, the supreme god of Assyria.

ASSYRIAN FEROHER.

Perhaps the Egyptians chose the beams of the rising sun as their first emblem of the presence of God, and the Assyrians expressed the same idea by a winged human figure rising out of a circle. It is conjectured that in the human head we have the symbol of intelligence, that the wings signify omnipresence, and the circle eternity. Both symbols, however, convey the idea of THE PRESENCE of the Supreme Divinity of Egypt and Assyria, and are probably derived from a memory of the Presence of the Lord God between the cherubim at the gates of a lost Paradise—a presence from which Cain fled.

With regard to this emblem of "the Presence," Mr. Layard makes a very important remark, that he has not found this symbol in connection with the Sacred Tree, on any sculptured stones except in the NORTH-WEST PALACE OF NIMROUD, and when found at Khorsabad or in the later palaces, on gems or cylinders, it seems to have been brought thither.

Our Jewish friend, Dr. Margoliouth, in some notes to

four sermons on "The Spirit of Prophecy," points attention to the definite article used in Gen. iii. 24 (Ha Kĕrubhim), and adds, "We know that the Almighty, when He afterwards held converse with His servant Moses, communed with him from between cherubim. Adam's experience must have been the same before his fall; but when God's holiness and justice drove man as disobedient from His presence, the mysterious cherubim, God's throne on earth, were also removed from the midst of Eden, where the symbol had been hitherto placed, to the eastern side of Paradise—the flaming sword, the symbol of vengeance, became the concomitant of the forsaken cherubim. No information is given of the form of the emblem, but no doubt vague traditions lingered through generation after generation after the

EGYPTIAN CHERUBIM.

fall, concerning the shape and significance of the Eden cherubim, by which the god of this world reaped a

harvest in a variety of idols and false doctrines, as ancient heathen mythology abundantly proves."

Here, then, arisen from Assyria's mounds, is *her* rendering of the patriarchal tradition. Paganism is only a corruption of patriarchal worship, each nation having added details according to its own taste and fancy, and thus the form of the primitive cherubim, according to Clarke and Calmet, has been traditionally preserved and extended over the larger portion of the world, and was, in all probability, carried away in every direction from the plains of Shinar.

In the guardian sphinxes of Luxor, and in the forms on the preceding page, the idea of the cherubim is found on the Egyptian monuments.

THE WORLD-POWER.

Ah! evil day, when Cain the man of violence and blood in earth's first family, went out from "the 'Presence' of the Lord" (Gen. iv. 16), in punishment "greater than he could bear," because he had first wilfully left "that Presence," marked by the wings of overshadowing cherubim at Eden's door. He left it by murder of righteous Abel, and in Cain's history began that of the world-power: and henceforward, all but the Enoch line *sought for themselves* a "Presence" of deified and conquering humanity. Job tells us (xxii. 17) of the wicked whose foundation was overflown with a flood, which said unto God, "Depart from us, and what can the Almighty do for us?" and in the previous chapter, "Depart from us, for we desire not the knowledge of thy ways."

And it is certain that Ham, the first rebel wanderer of the ark family, bore with him the symbol of the wings, the orb and wings; and his posterity, wander-

ing from God, and yearning for a visible personal deity, erred into a mingled worship of the Sun and of Am-oun, or Ham, the hero god of Egypt, and the contemporary of Asshur and Assyria.

In Assyria the winged priests or Genii, the winged Nisroch, the winged cherubic beasts are all the varied multiplication of the same idea. They had all to do with "the presence," which could not be entered without the offering of blood. (See p. 301.)

THE WINGS OF GOD.

"Keep me, oh, keep me, King of kings,
Beneath thine own Almighty wings."

But although before and after the Flood, men have wilfully gone out from "the presence" of God, and have made an idolatrous use of the symbol of the wings, still, this image is often used in Scripture. "The Lord recompense thee," it was said to Ruth, "under whose wings thou art come to trust" (Ruth ii. 12). "Hide me," says David, "under the shadow of thy wings" (Ps. xvii. 8). "In the shadow of thy wings will I make my refuge" (Ps. lvii. 1). "He shall cover thee with his feathers, and under his wings shalt thou trust" (Ps. xci. 4). "In the shadow of thy wings will I rejoice." In Ps. cxxxix. this presence is described as world-surrounding —"Whither shall I flee from thy presence?" etc., the wings are over all the earth; and this implied protection. What does Cain say? "Behold, thou hast driven me out this day from thy face, I shall be hid, and every one that findeth me shall slay me."

What said the living Saviour to Jerusalem?

"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate."—MATT. xxiii. 38.

This longing of Jehovah to save and bless *one* chosen nation has ever since the death of Christ upon the cross been extended to *all* nations. He said to His disciples, "Go ye, therefore, and teach *all* nations," and it may aid us afresh to comprehend that Divine and overshadowing love to realize it in the figure of "coming under the wings." What is it that constitutes a Christian? Is it not dwelling in the Presence, coming under the wings? Once drawn by the Holy Spirit into that blessed shelter, once in the Presence, through the shedding of the blood, the blood of the Lamb—who is he that condemneth? "It is Christ that died," is the reply, and who shall separate us from the love of Christ? (see Rom. viii. 35), or from those whom we love who are in the same Presence? It may be said of those who dwell in the Presence that they never die; they only draw nearer and nestle closer under the Almighty wings when they leave the earth. Have we beloved ones at the world's end—on the other side of the globe? If they are in the Presence, they are not beyond the wings. The Egyptian and Assyrian idea of the wings which by men of old time was perverted to idolatry, is for those "in Christ," a priceless treasure, and worth gathering up from these old stones, for it includes St. Paul's description of our inheritance in Eph. i. 3, the blessing "with all spiritual blessings in heavenly places in Christ" (ver. 10), "that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him."

The King of Assyria and his priests have marked the Presence of *their* God as peculiarly their own, but if the eyes of our understanding are enlightened as Christians, we shall see that all who dwell under the

shadow of the divine wings *will endeavour to bring others to dwell there too.* If we could suppose that there were only *one* million of true Christians in the world at this moment, and that each one of those could in one year only lead *one* other soul into the Holy "Presence," at the close of one year there would be two millions, at the end of a second year four millions, at the end of a third eight millions; and by a process which anyone can follow—*ere ten years had passed*—it would not be needful for any one to say to his neighbour, "Know the Lord," for *all the thousand millions* of the earth's present population *would "know Him, from the least unto the greatest."* Almost the last verse of the New Testament in the Book of Revelation, enjoins this invitation, "Let him that heareth say, Come" (Rev. xxii. 17).

In the presence of these heathen symbols of a most ancient idolatry, it is impossible for a thoughtful observer to avoid asking the question, Why have these been buried out of sight in the Providence of God for twice twelve hundred years, and why are they restored at the end of such a period?

Is it not obvious that their importance consists in their being caricatures of the cherubic forms which God had chosen as the attendants on His own appearances to man, and which He would cast into oblivion. And are they not in their re-appearance His reminder to Israel, his "sign from heaven" of the sin of Manasseh for which they were rejected at the end of their trial era, even the bringing altars for all the hosts of heaven into the courts of the house of the Lord? (See 2 Chron. xxxiii. 5—7.) While Egypt and Assyria had made sacred images from the memories of a lost Eden, and of the cherubim "placed" on the east of the garden, on

the expulsion of our first parents, the Lord gave to Israel his commandment,—

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

THE CHERUBIM OF SCRIPTURE.

Dr. Kitto says that the word rendered "placed" signifies properly to place in a tabernacle, and the "presence of the Lord" from which the exile Cain went forth in Gen. iv. 14, is thought to imply some local manifestation of the Divinity, which there is reason to believe may have guarded the way to the tree of life, till the time of the Deluge. The knowledge of the form of the cherubim must have been transmitted through Adam, Methuselah, Noah, and Shem, of the old world, down to the patriarchal families beyond Abraham; and Faber, in his origin of Pagan idolatry, traces to their memory the seraphim or teraphim, which were some kind of model of the cherubim for domestic use, and which, alas! co-existed with the worship of Jehovah, even in the families of the chosen race.

Such were the images (teraphim) that Rachel stole from Laban, her father. It was these teraphim that Jacob desired his household to put away, and that he hid under the oak at Shechem, and against this idolatry was levelled the second commandment.

By the subsequent allusions of the Jewish prophets to the cherubim we gather that they were symbolic composite forms of living creatures with man as their head, which were then left on earth as tokens that the visible presence of the Lord had not forsaken it; even when

He had ceased to walk with Adam, and talk with him among the trees of the garden, the cherubim remained as guardians of the covenant, and avengers of its breach. They present from beginning to end of the Book of Inspiration, a likeness, as it were, of supporters to a shield (indeed may be the source of that human idea also), representing the distinctive bearings of a Divine Heraldry.

And now at the commencement of a written Revelation, we trace once again these beings in Scripture, and find their images of pure gold spreading their wings over the mercy-seat in the tabernacle in the wilderness, and wrought in "cunning work" also upon the inner veil that parted off the Holy of Holies; and likewise on the innermost of the four coverings that spread over the whole Tabernacle.

The cherubims are the attendants of the Divine Presence. In Solomon's temple they were carved or wrought, with figures of palm trees and open flowers (see 1 Kings vi. 29—32) on the walls and on the doors, everywhere upon the house and its furniture; but in the Tabernacle we may notice that there was a withdrawal of these sacred symbols from the eyes of the people who might have bowed before their idolatrous similitude in Egypt; for now the likeness of the cherubim, *afresh ordained of God*, abode in utter darkness and the profoundest solitude—circling THE PRESENCE of Jehovah, and unseen save by the high priest, and by him but once a year, as he crept under the double vail, with bare feet and in his simple blue ephod, not in his high priest's robe, to offer the blood of sacrifice for his own sins and the sins of the people. This ephod had a girdle of its own of "fine twined linen with cunning work" (the description is exactly the same as of the inner vails of

the Holy Place), and the edge of the skirt worn with it was ornamented with pomegranates and bells of gold (see Exod. xxviii. 35), whose sound was to be heard when Aaron stood before the ark, to tell that he remained in the awful PRESENCE, and was yet alive.

It is said, that curtains of golden tissue were hung before the adytum of an Egyptian temple, a strong contrast to the often brute form behind them ("Dict. of the Bible," vol. iii., art. *Tabernacle*). On the shrine of Isis, at Sais, were to be read words wonderful in their loftiness, "*I am all that has been, and is, and shall be, and my veil no mortal has withdrawn.*" When on Egypt's despair of any revelation—on her hollow pomps and ritual, the Lord broke in with His ordinances for His chosen people, and sanctified once more the mystery of the cherubim by faith in the true "I AM,"—all idolatry was excluded.

THE PRESENCE.

The next manifestation of the Divine Presence of which we hear in Scripture, is in the pillar of fire and cloud, which led the way of the people in the desert. This is a phenomenon, to which the children of Israel were introduced, immediately after their first passover, and with which, for forty years, they were perfectly familiar. "He spread a cloud for a covering" (Ps. cv. 39) over that vast host of pilgrims, "and fire to give light in the night;"—a cloud that could be "darkness" to the whole camp of the Egyptians, while to Israel it "gave light." And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle (Num. xii. 5). The cloudy pillar descended, and the Lord

talked with Moses at the door of the tabernacle (Exod. xxxiii. 9).

This presence was perpetual, during their sojourn in the wilderness.

The Lord "took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."—EXOD. xiii. 22.

But "when the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle," then,—

"Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle."—EXOD. xl. 35.

That same glory of which Moses reminds them in Deut. iv. 11, when they came near, and stood under the mountain in Horeb—

"And the mountain burned with fire unto the midst of heaven. . .
"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude. . . . And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—DEUT. iv. 11—13.

This Divine autograph*—and if so, the *broken* tables

* The first tables which Moses brake were "tables of testimony, tables of stone, written with the finger of God" (Exod. xxxi. 18). "They were written on both their sides," and they "were the work of God, and the writing was the writing of God, graven upon the tables" (Exod. xxxii. 15, 16). These tables Moses "cast out of his hands, and brake them beneath the Mount" (ver. 19). It is surely open to query, at least, whether these were not the very tables covered by the Mercy-seat. For the Lord had said (Exod. xxv. 16); "and thou shalt put into the ark the testimony which I shall give thee." "The words that were in the first tables," were to be written on the two tables which Moses was to have (Exod. xxxiv. 1); and (ver. 27) "the Lord said unto Moses, Write thou these words." "And he wrote upon the tables the words of the covenant, the ten commandments" (ver. 26).

of the Law, and of the Covenant—was the treasure preserved in the ark, whose lid of pure gold, was beaten out at either end into the form of the cherubim; but what that form was, we have no hint, except that it was "winged." "The Tabernacle cherubim," says Dr. Margoliouth, "were of the same nature as the Mercy-seat, and knowing what the Mercy-seat was—between God and the broken law,—we know what the cherubim were. The Mercy-seat was the blood-besprinkled lid that covered the (broken) law, foreshadowing Him who was 'the end of the law for righteousness to every one that believeth.' The cherubim, therefore, were symbolically one with Jesus, in that nature in which He was to be crucified. They symbolized human nature in perfect oneness with Jesus in His glory, for they were elevated on the platform of the sprinkled Mercy-seat, one with Jesus in His death, and one with Him in His glory. These two cherubim symbolized, therefore, 'the spirits of the just made perfect,' the triumphant church elected from two dispensations, that *before* the law, and the one *under* the law."

And it is from above the Mercy-seat, and between the two cherubim, that the Lord declares to Moses—

"There I will meet with thee, and I will commune with thee."—Exod. xxv. 22.

The vision of the Chebar cherubim is considered by the above writer, to represent "the Church at the close of her militant career, and on the eve of entering on her triumphant existence."

The Almighty, is said, figuratively, to *dwell* between the cherubim, to *ride* upon them, to *sit* between them.

Ezekiel, in vision, saw His GLORY depart from off the threshold of the temple and stand over the cherubim, and the cherubim lifted up their wings and mounted up from the earth in the prophet's sight, at the close of Israel's "trial era," to return no more visibly to Israel, though when the holy Babe of Nazareth lay in the arms of the aged Simeon in the temple of Herod, the man of God knew HIM to be the "Light" that would lighten the Gentiles, and "the glory" of His people Israel.

When He, the beloved Son of God, gave up the ghost upon the accursed tree, the vail of the temple with its "cunning work" of cherubim, was rent in twain. The visible PRESENCE had no more symbol upon earth, and henceforward abode only in the hearts of his spiritual Israel—the Light to lighten the Gentiles. His people Israel, according to the flesh, have since abode many days without a king, and without a sacrifice, and without an image (margin, "a standing" before the Lord), and without an ephod, and without teraphim (or cherubim), Hosea iii. 4; without all the signs of the PRESENCE to which they had been accustomed; their King and their Sacrifice they had blindly rejected, and the symbols that had surrounded and prefigured Him have ever since vanished away.

Josephus declares that no man knew the form of the cherubim in his day, "their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God" (Antiq. iii. 6); but if the later Jews had lost the knowledge of the form of these mystic symbols, the allusions to them remain in God's Word, and they must always be invested with an awful interest and importance in the eye of the Biblical student.

Nothing of so grand a type had presented the heathen imitations of the cherubim, in unmistakable form to modern eyes, before these great symbolic beasts of Assyria, were brought to this country by Layard. And as we sit and muse beneath their shadow in our so-called Christian city, the light just presented to the reader radiates also from those vast stony wings on the mysterious emblem of the Sacred Tree—that other memory of a lost Eden and of the Tree of Life.

THE SACRED TREE.

In Assyria, cherubic figures guard and worship before a kind of tree.

There is always a tradition of a Sacred Tree in all Eastern systems of mythology, and this tree of the Assyrian monuments and the token of the Presence, was preserved by the Persians until the Arab invasion, even while *their* knowledge at *their* later period rejected visible idolatrous personalities. Sir H. Rawlinson, in his "Notes to Herodotus," (vol. i., p. 216), says that with three exceptions, that of the Feroher, the four-winged genius, and the colossal winged bulls (all diverse cherubic forms), the Assyrian deities do not reappear in the early Persian sculptures.

The PRESENCE of Asshur *over the tree*, with the king worshipping it, and the winged cherubim guarding it, which will be seen in p. 302 (the tree being evidently the palm, and the open flowers reminding us of Solomon's device—

"The two doors of the oracle [of the temple] were of olive tree; and he carved upon them carvings of cherubim, and palm trees, and open flowers, and overlaid them with gold, 1 Kings vi. 32—)

irresistibly carries back our thoughts to the cherubim of Eden keeping the way, and perhaps the

gate of the tree of life; indeed the figure to many eyes would present the form of a tree seen through a gate.

SACRED TREE AND KNEELING FIGURES.

SACRED TREE AND NISROCH.

There are other slabs in the Nineveh gallery depicting the Sacred Tree, as above, but without the Presence. One is between kneeling winged figures with bare feet —probably priests. A second is attended by two winged Nisrochs; and a third, in the gallery, has winged female attendants.

The idea of THE PRESENCE *over the tree* is evident, as will be observed in the following remarkable cylinder, found in the rubbish at the foot of the great bulls at Kouyunjik, with three others, some beads, and a scorpion in lapis lazuli—all once apparently strung together. Mr. Layard believes it to be the signet of Sennacherib himself. It is of translucent green felspar. The king is standing in an arched frame, as on the rock tablets at Bavian and at the Nahr-el-Kelb, near Beyrout, and, we may add, on that at Nimroud. He holds in one hand the sacrificial mace, and raises the other in the act of adoration before "the Presence," here represented as a Triad with three heads. This mode of portraying such an emblem is very rare on Assyrian relics, and confirms the conjecture that this was the symbol of the Triune God, the truth of the Trinity having been originally deposited with these heathens and usually forgotten, but the knowledge of it sometimes returning in a faint memory, as here recorded. The fruit of the tree, it will be observed, are acorns. An eunuch stands in front of the king, and a mountain goat rises upon a double flower resembling the lotus, which occupies the rest of the cylinder, and perhaps may refer to the king's lordship over Egypt. The cutting of this gem is not deep, but sharp and distinct, and the minute details require a magnifying glass.

A ROYAL CYLINDER OR SIGNET.

THE ONE OBJECT OF WORSHIP IN THE EARLIEST ASSYRIAN PALACE.

It is evident from the series of bas-reliefs in the North-west Palace, that the one object of worship within its precincts is the "Presence," over the Sacred Tree. We have marked the King of the Tablet at the entrance of the gallery, worshipping the "Presence" of his Lord Asshur; another profile of him worships on the other side, and behind each is an attendant winged, therefore from the upper world. The attendant holds in one hand the cedar cone, and in the other the basket, marking its priestly office, and as if presenting the the king with the offerings of fragrant fuel for the celestial fire. The priest on the monuments is never without his satchel, and the Assyrian early learned to approach his Lord Asshur, through his priest.

LORD ABERDEEN'S BLACK STONE.

In Lord Aberdeen's Black Stone*—of which an entire drawing may be seen in "Ferguson's Palaces"—the bas-relief, an undoubted Assyrian monument, is carved on the end of a block of marble, of which the woodcut there is a facsimile in size.

OFFERING OF THE CEDAR CONE.

At its upper left-hand corner is a temple certainly Assyrian, because in its cell is placed the emblem of the sacred tree, which in all the sculptures hitherto dis-

* It is unfortunately not known how this stone, lately in the possession of that nobleman, was sent home, nor in what place it was found. It is now in the same lobby of the Museum as the coffins from Warka.

covered is the only object of direct worship. To this also a priest is offering the cedar cone, and the tree behind the priest (represented on a larger scale than in the temple cell) appears itself to bear cedar cones.* Behind the tree again is the sacred bull, executed with much spirit and power.

The Egyptian idolater on the walls of Thebes offers to *his* God the Lotus of the Nile. (See Cassell's "Bible Dictionary," art. *Adoration*.) It was the symbol of his

UPPER SECTION OF LORD ABERDEEN'S STONE.

river which he worshipped, and was the emblem flower of Egypt, after whose graceful form he framed the capitals of his temple pillars.†

The lotus was offered by the worshipper in Egypt

* Such another tree is represented in vol. 1 of Rawlinson's "Monarchies," p. 493.

† The lotus was to Egypt as the rose to Arabia and Persia. The ancient monuments show us her Nile bordered with flags, and reeds, and the fragrant flowers of the many-coloured lotus. The water-plants of Egypt were a famous source of revenue in the time of the prophet Isaiah, but he prophesied (xix. 6, 7), that the paper reeds by the edge of the brooks should wither, and that everything sown by the river should be dried up and driven away. This has been exactly fulfilled; the famous *papyrus* is now nearly extinct, and the *lotus* almost unknown in Egypt except in the marshes near the Mediterranean.

as the emblem of Light, and there is every reason to suppose that the fir or cedar cone in the hand of an Assyrian priest is the emblem of Fire. As every worshipper enters the temple the priest appears to offer him the fragrant cone, wherewith to feed the sacred fire between the cherubim, or, *vice versa*, the worshipper may pre-

THE EGYPTIAN OFFERING THE LOTUS.

sent it to the priest; the sacerdotal bag, too, may be the receptacle for incense, or other offerings to Assheerah, or Astarte, the Queen of the "Groves," the Queen of Heaven. The prophet Jeremiah says of idolatrous Judah (chap. vii. 18):—

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger."

As for the cedar cones, the use of cedar wood for purification is mentioned in Scripture (Lev. xiv. 4; Num. xix. 6); the term cedar is applied by Pliny to the lesser cedar, *Oxycedrus*, a Phœnician juniper still common on the Lebanon, and whose wood and cones *are aromatic*. The wood or fruit of this tree was anciently burnt by

way of perfume, especially at funerals. (See not only Pliny, but Ovid and Homer.) This kind of cedar is also common in Arabia; Elijah sat down under it in the wilderness, and ate of a cake baked probably on its coals (1 Kings xix. 6). Job speaks of juniper roots as used for food by the starving (Job xxx. 4); and David of coals of juniper as material for fuel, which he figuratively compared to burning words and piercing arrows from lying lips (Ps. cxx. 4). The fir cone is found in a much later age on the fire altars of the Persians, and is there evidently the emblem of fire.

Whether the fruit of the symbol named the "sacred tree" be fir cones, or acorns, or the "honeysuckle ornament," as it is called, with a centre of the palm, these variations do not seem to interfere with the nature of the emblem. It is with numerous observers a confirmed opinion that *this is the object which the Israelites are so frequently accused of worshipping under the name of "grove," or "groves."*

Dr. Margoliouth, the learned Jew before mentioned, long ago stated, "that it was well-known to the Jews that the word in the Hebrew Bible ought never to have been translated 'grove,'" and so said Gesenius. "It should have remained as a proper name, Asshayrah, or Assheerim." Dr. Margoliouth, when he thus wrote, was not aware of the existence of this Assyrian emblem; but, *nevertheless,* pointed out that the Asshayrah was a symbolical tree representing the host of heaven. "No one," says Mr. Ferguson, "can now read the passages in the Bible referring to the worship of the groves without seeing that they do not mean a group of trees, but must refer to just such a symbol or idol as this." In Judges iii. 7 it is said, "the children of Israel forgat the Lord their God, and served Baalim and the groves."

Mr. Bonomi actually calls the winged figure in the air Baalim, and considers it an authentic document of the worship of Baal.* How marvellous is it to suppose that we have here before our eyes (pp. 302 and 326), "the groves" so often mentioned in the Old Testament. Closely connected with the worship of Baal were the *Chammânîm*, rendered in the margin of most passages "Sun Images" (see 2 Chron. xxxiv. 4). During King Josiah's reformation he brake down the altars of Baalim, in his twelfth year, and the *Sun Images that were on high above them* he cut down, and the groves (or Asshayrah), etc. In Elijah's time the prophets of Baal were four hundred and fifty, and the prophets of the groves four hundred, which ate at Jezebel's table (1 Kings xviii. 19).

Mr. Layard discovered that a slab, as for an altar or throne, with steps up to it, had been let into the wall beneath the sun image and the grove, or the Asshur and the Asshayrah in p. 302 of this volume.

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone [margin, "any stone of picture"] in your land, to bow down unto it: for I am the Lord your God"—

is the opening injunction of the twenty-sixth chapter of Leviticus.

Now let us open our Bibles at Judges chaps. ii. and iii. and mark the chosen people come up out of the Wilderness, 1451 B.C. The spotless JOSHUA has been their guide and teacher for five-and-twenty years, but he is in his grave, and all his "generation are gathered to their fathers." The days of the elders that outlived Joshua are over; and—

* See Bonomi's "Nineveh and its Palaces," p. 292.

"There arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. . .

"And they forsook the Lord, . . . and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, . . . and served Baalim and Ashtaroth."—JUD. ii. 10, 12, 13.

The third chapter of Judges speaks of intermarriages with their heathen neighbours, and repeats (ver. 7) that the children of "Israel forgat the Lord their God and served Baalim and the groves," and it then follows that "God sold them into the hand of Chushan-rishathaim," whose name seems to indicate that dominion had not yet departed from the Cushite race in Mesopotamia. Usher gives the date of this primitive servitude as 1413 B.C., which brings the worship of these idolatrous emblems by the chosen people down 300 years earlier than the date of the Babylonian king's garment, 1120 B.C. (see p. 292); and this was not the first time Israel had bowed down to Baal. He was Balak's God in Moab. In the time of Moses Moab's fair daughters had seduced Israel to offer sacrifices to Baalpeor, and in the Lord's fierce anger the heads of all who had thus sinned were "hung up before the sun." Moses reminds the people of this, Deut. iv. 3. We had not known hitherto whether a symbol or an image expressed the idea of the Baal of the Moabites and Phœnicians.

"ASSHAYRAH," OR THE "GROVES," "THE ACCURSED THING."

The decisive stamp of the earlier era of the North-west Palace sculptures is, after all, "the accursed thing;" and for light on this we must go back to our Scriptures. It is not from the inscriptions that we learn anything about "Baalim and the groves," but Israel's sin in the times of the Judges is

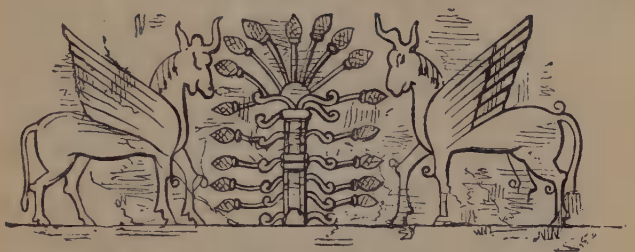
inseparably connected with them, and we may refer to Achan's covetousness of a goodly Babylonish garment that had been found in the city of Ai, even to 1450 B.C., the date of Israel's entrance on the land, and to the previous knowledge of Moses, evidenced in Deut. xii., concerning the "carved and graven images" and "groves" of the Canaanitish nations, again to prove that *much* contained in this *North-west* Palace of Nineveh, now so illustrative even of the Pentateuch, *existed for centuries before the time of Solomon.* The "holy and special people" were to have nothing to do with the "gods of the foreigner." They were not to desire the silver or the gold that was on the graven images, probably the "sun images" before mentioned, "The Presence."

"The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing."—DEUT. vii. 25, 26.

Now Achan's sin was the first open transgression of this command. The Lord tells Joshua (ch. vii. 11) that Israel have taken of the accursed thing, and have stolen, and dissembled also, and have put it among their own stuff; and Achan's confession was not of the secreting of any visible idol, but only of "the goodly garment," and of "200 shekels of silver" and a "tongue of gold" (see margin), of fifty shekels weight, which was possibly some ornament of "Baalim" and the "groves."

The specimen of the "goodly Babylonish garment," which we have given at p. 292, with no less than *ten* sacred trees embroidered on it, may direct us to the same emblem of tree and griffin, which may be found, if carefully looked for, on the dress of the colossal

kings of Nineveh as well as on the winged figures which attend them—placed opposite the Lobby Chamber. This symbol embroiders their dresses in all directions, but is not at first obvious to the eye; if the date of the Babylonian king be 1120 B.C., and of these 930 B.C., according to Sir H. Rawlinson, the similarity of ornament appears to have extended forward over 200 years, and distinctively to comprise not only the age of the Judges of Israel, but also of Solomon and Rehoboam.



SACRED TREE AND GRIFFINS ON DRESS OF KINGS OF NINEVEH.

THE ASSHAYRAH'S VOICE TO ISRAEL.

And, alas, through the reigns of all the kings, Israel built them images *and groves* "on every high hill and under every green tree" (1 Kings xiv. 23). When it came to Manasseh's building altars for all the host of heaven in the two courts of the house of the Lord, *and setting up a graven image of the groves* that he had made, in the very temple of Solomon,* the trial era of the chosen nation was declared to be at an end: "Cast them out, . . . let them go forth," saith the Lord. "I will cause them to be removed into all kingdoms of the earth, . . . for that which Manasseh did in Jerusalem" (Jer. xv. 1, 4), "to be chastised seven times for their sins" (Lev. xxvi. 18, 24, 28), "to receive at the Lord's hand double for all her sins"

* 2 Kings xxi. 7.

(Isa. xl. 2). We cannot tell to a year or a day the limit of this judgment, though God can; but those *seven times* of chastisement have surely ever since been fulfilling to Israel. If, after Jehovah had tried them to see if they would obey His voice for "time, times, and a half," or 1260 years from the call of Abraham—if He cast them off, as He says, in the time of Manasseh, for this determined worship of "Baalim and the groves," how wonderful that He brings up this emblem from its prison in the earth to the sight of their eyes in London at—according to our human reckoning, *about the close of those seven times!* Taking Manasseh's captivity at 666 B.C., it was in 1854 A.D., that these Nineveh relics were deposited in our Museum, or after 2520 years. Have the Jews examined these relics? Do they know what they mean, and what message they bring to *them?*

The greater number of God's children who study their Bibles believe that *only in their own land* will this People "look upon Him whom they have pierced, and mourn" (Zech. xii. 10), and that not until then can commence their thousand years of Millennial blessedness. *In that Land* they will become, what they always should have been, the priests to a world from which Satan shall be exiled. (See Isa. lxi. 6; lxvi. 21.)

After the era of Manasseh they were gradually scattered, according to the prophecy; the two tribes followed the ten, not to Assyria, but to Babylon, its successor, yet though their *kingdom* was departed, a partial return, as we are aware, after seventy years' captivity, still gave the nation a Temple, and assured to them the possession of Jerusalem,—the Jerusalem to which there came their unknown King,—the Jerusalem over which He wept, saying, "Oh, if thou hadst known, even thou in this thy day;" but alas she knew not—and seventy years after

that miraculous and divine Birth, which was the crowning miracle of all miracles wrought for that nation, the visitation of her sins came upon her, her children were dashed against her walls, and of her temple not one stone was left upon another. A *final* scattering as regards this dispensation.

Has it struck the Jew that He possessed his Land from the time of his entrance under Joshua, from 1450 B.C. till 70 A.D., a space of 1520 years. There is no doubt of this among those who believe in the short and Hebrew chronology,—and will not the Millennial thousand in the Jew's wondrous history also complete exactly the seven times, the 2520 years which seem to show the scale on which God perpetually works in man's history ere He absorbs it into His own eternal years?

For "seven times" have the Jews now been exiled. For seven times have the relics of Nineveh slept their long sleep, and they are "risen in the Judgment."

Shall they not condemn *this* generation, Jews and Gentiles, because the "men of Nineveh repented at the preaching of Jonas, and, behold, a greater than Jonas is here."

THE INSPIRED EMBLEMS FOR ASSYRIA AND FOR ISRAEL.

The prophet Daniel combines the lion with the eagle in reference to the Babylonian kingdom, the fierce king of beasts with the savage king of birds (Dan. vii. 4). The first beast was a lion, and had "eagle's wings." Nineveh is called by Nahum "the dwelling place of the lions, . . . where they filled their holes with prey and their dens with ravin."

There is *to come* a Lion of the tribe of Judah (Rev. v. 5), and the symbol of Judah in Jacob's roll of bles-

sings (Gen. xlix. 9), was "a lion's whelp," but during all the interim, the lion's crest has belonged to the world-power, and all the hunting scenes in the temples evidence that it early belonged to Assyria.

The Scriptures frequently speak of men and of nations as of trees—and for Assyria the prophet Ezekiel designates the cedar (ch. xxxi. 3—9)—

"Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

"The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

"Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

"All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

"Thus was he fair in his greatness, in the length of his branches; for his root was by great waters.

"The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

"I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him."

The cedar of Lebanon was also God's emblem for his own chosen Israel, but we hear much more OF THE VINE, as evidencing what should have been their clinging dependence on their Heavenly King (Ps. lxxx. 8—16)—

"Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

"Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

"The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

"She sent out her boughs unto the sea, and her branches unto the river.

"Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

"The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

"Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine:

"And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

"It is burned with fire, it is cut down: they perish at the rebuke of thy countenance."

NISROCH.

The eagle-headed figure, called Nisroch, is not named as found in the small house of gods, though he is found repeatedly in the north-west palace itself. He may have come to be looked upon as a god, in the after days of Sennacherib, who is said to have been "worshipping in the house of Nisroch his god," when his sons slew him with the sword in the times of Judah's king, Hezekiah; but we are ready to believe, with Sir Henry Rawlinson, that at first the eagle-headed figure might only be a symbolic representation of the power of Asshur? The eagle could look at the sun, and he worships the Asshayrah by the king's side; he is probably the symbol of the Assyrian empire, and can we approach this figure now and not think of Ezekiel's parable and riddle?

"And the word of the Lord came unto me, saying,

"Son of man, put forth a riddle, and speak a parable unto the house of Israel;

"And say, Thus saith the Lord God: A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

"He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

"He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

"And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs." – EZEK. xvii. 1—6.

"Know ye not what these things mean?" saith the Lord by Ezekiel (ver. 12), who wrote about 600 B.C., after the king of Babylon, whose gods were the same as those of Assyria, had come up to Jerusalem and led captive her last king, Zedekiah.

And in the nineteenth century the Almighty surely repeats the question, for as we pass by this figure of Nisroch in the Assyrian gallery, what is here but a "great eagle, long-winged, full of feathers, which had divers colours," and in his hand the cedar cone. The heathen caricature of Israel's Lord, who "made JACOB the lot of his inheritance;" who

"As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

"So the Lord alone did lead him, and there was no strange god with him."—DEUT. xxxii. 11, 12.

This imagery Moses chose in his dying song of mingled history and prophecy, at the end of the forty years in the wilderness; but thirty-eight years before, when Israel encamped before Sinai, God had sent them the message, also by Moses, "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings and brought you to myself."

With these exceptions the imagery of Scripture gives up the king of birds to be the expressive symbol of the swift, prey-seeking, persecuting Chaldeans: and in Nisroch we probably behold their NATIONAL CREST.

The prophet Habakkuk, twenty years before the fall of Jerusalem, thus declares as the word of the Lord:—

"For, lo, I raise up the Chaldeans, that bitter and hasty nation.

"They are terrible and dreadful; their judgment and their dignity shall proceed of themselves.

"Their horses also are swifter than the leopards, and are more fierce than the evening wolves: they shall fly as the eagle that hasteth to eat.

"They shall come all for violence; their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

" . . . O Lord, Thou hast ordained them for judgment: and O mighty God, Thou hast established them for correction."—HAB. i. 6—9, 12.

"*Know ye not what these things mean?*" saith the Lord, to us who pass by such stones "crying out," after nearly nineteen hundred years of privilege in the Gospel dispensation. To *us* they ask a solemn question. While they point the Jews to their ancient sin of the worship of Baalim and the Groves, a sin which has rung the funeral knell of their empire, and laid it low for the "seven times" of God's prophetic wrath—they point both Jew and Gentile to *nothing less* than "the True Presence" which these idolatries caricatured.

What said the living Saviour to Jerusalem?

"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate."—MATT. xxiii. 38.

The Holy Spirit of God has chosen for the emblem of its Presence, not the eagle, but the dove. It has even taken the visible form and bodily shape of that bird, as recorded by all the evangelists, and by John especially as seen of himself at the baptism of the Redeemer.

"I saw the Spirit descending from heaven like a dove, and it abode upon Him . . . . and I bare record that this is the Son of God."—JOHN i. 32, 34.

The symbol of a dove is frequently applied to the Jewish Church in the Psalms and Prophets, and Hosea speaks of Ephraim as "a silly dove calling to Egypt and going up to Assyria." The disinterred sculptures show her forth as the prey of the eagle in most manifold forms.

DAGON.

After passing the various figures of Nisroch on the right side of the gallery, we come to a figure with a remarkable fish-cloak.

During the times of Israel under the Judges, we hear but of Baal and Dagon, and Baal and Dagon only were found in the small temple between the north-west palace and the sepulchral tower.

It is impossible not to identify the accompanying figure of which Mr Layard found several representations both here and at Kouyunjik,—

with the Dagon of Ashdod, and the description 1 Sam. v. 4. He who fell before the ark of the Lord, when it was brought into his great temple at Ashdod, "and the head of Dagon and both the palms of his hands were cut off upon the threshold, only the *fishy part* of Dagon was left unto him." Here it is for our inspection. "The head of the fish forms a mitre," says Mr. Layard, "above that of the man, whilst its scaly back and fan-like tail fell as a cloak behind, leaving the human feet and hands exposed. We can scarcely hesitate to trace this mythic form to the Oannes (Noah) or sacred manfish," who brought to the Chaldeans civilization and arts out of the sea, who, according to Berosus, issued from the Erythean Sea and instructed the Chaldeans in all wisdom (see p. 57). His worship seems to have extended over

AGATE SIGNET OF DAGON.

Syria as well as Mesopotamia and Chaldea. Mr. Layard found two colossal bas-reliefs of DAGON on two doorways

in a chamber at Kouyunjik. Though, unfortunately, the upper part of the figures had been destroyed, they could be restored from similar figures found on agate signets. And there is a colossal Dagon in the Museum which, though worn from extreme age, is perfect; and a figure painted in shadow colour beside it, restores its details. With what fresh realizations the descriptions of Samson's death sport between the pillars of the House at Gaza will be read after gazing on this idol?

In one of the two small temples adjoining the square northern tower of Nimrud, were found two colossal human-headed lions; and thirty feet from the lion entrance was a second, on either side of which were two slabs presenting perhaps the most remarkable subject that has yet been found among the ruins of ancient Assyria. Since its arrival in the British Museum it has been labelled "Expulsion of Evil by a Good Spirit."

There is here exhibited a monstrous form, whose fanciful and hideous head has long pointed ears, and extended jaws, armed with huge teeth. Its body is covered with feathers, its fore feet are those of a lion, its hind legs end in the talons of an eagle, and it has the spreading wings and tail of a bird. Arrayed against this monster is a god-like figure, whose dress consists of a plain bodice with a skirt of skin or fur, an under robe fringed with tassels, and the sacred three-horned cap, which marks the supreme Deity; sandals, armlets, and bracelets complete his attire. A long sword is suspended from his shoulders by an embossed belt, and he grasps in each hand a double and winged trident, which would seem to have been the original of the thunder-bolt so often represented on Greek monuments as the peculiar emblem of Jupiter.

BEL AND THE DRAGON.

This mighty being is in the act of hurling the tridents against the monster, who turns upon him.

Mr. Layard appears to have been greatly struck with this bas-relief. It renders the small temple or house of gods as famous as any of the larger edifices on the mound, and it evidently marks the belief of the Mesopotamian peoples in the co-existence of a principle of Evil with the principle of Good, and chronicles their contests for supremacy. It is singular how in the common impersonification of the Evil One, which has passed into Christendom, may be recognized the traits of this Assyrian demon, which may have been the prototype of John Bunyan's Apollyon. It is now happily so uncommon to find an English Bible comprising the Apocryphal Books, that comparatively few persons will be able readily to turn to one of these by name; we refer to

BEL AND THE DRAGON,

to which the Assyrian illustration might well serve for a frontispiece. This book of one chapter (as well as the previous history of Susanna) is said in the title to be "cut off from the Book of Daniel because it is not in the Hebrew." It must therefore have been in Chaldee. The royal decrees and letters in the canonical Book of Ezra itself, are given us in Chaldee, while the rest of the text is in Hebrew; and this shows that the Persians spoke Chaldee in the time of the Achæmenidæ.*

As Bel and the Dragon is interpolated by the Grecian Jews in the Septuagint, it marks the feeling of scorn with which the Jews at that era (300 B.C.) looked upon idolaters. The book acquires a new interest in relation to this sculpture. It speaks of the idol Bel of Babylon,

* Achæmenes founded this dynasty in Persia about B.C. 709, a century and a half before Cyrus the Great ascended the throne.

for whom his priests claimed "forty sheep a day and twelve great measures of fine flour, and six vessels of wine, and the king went daily to adore it, while Daniel worshipped his own God." The proof given by the prophet to the king of the hypocrisy of the seventy priests who, with their wives and children, always consumed these provisions, and his authorized destruction of Bel and his temple, and also of the "*dragon in that same place,* which they of Babylon worshipped,"—all these things point curiously back to that which now appears before our eyes. We have here the Chaldean Bel, or Baal, destroying the dragon, and in the Apocryphal but ancient book we have Daniel destroying both.

If the Asshur symbol, therefore, be otherwise named Baal (and one of the Assyrian Ferohers holds in its hand a trident like this idol), here is the impersonation of the same god in his earliest Assyrian shrine.

THE MIGHTY GRAVE.

There came a day when all these heathen gods and kings went down into one common grave. Between the Lions at the entrance of the Nineveh galleries is now deposited a stone sarcophagus from Sidon. Mesopotamia had actually besides her palace mounds, as we have seen, one vast burial mound at Warka (p. 52), which surely the prophet Ezekiel must have had in mind when he spoke of "the daughters of the famous nations gone down to the nether parts of the earth, to the sides of the pit."

Assyria, Persia, the Arabs, and the Tyrians, and strange to say Meshech and Tubal, the Scythic element on which Rawlinson insists so much in the cuneiform language, are all indicated and their dust depicted

as mingling in one mighty grave. See Ezek. xxxii. 22—30.

"Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

"Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

"There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. . . .

"There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. . . .

"There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword; they shall lie with the uncircumcised, and with them that go down to the pit.

"There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit."

CHAPTER XIII.

THE HEBREW KINGDOM.

BRONZE BOWLS—HEBREWS IN THE NORTH-WEST PALACE—A HALTING-PLACE BESIDE THE WINGED BULL AND LION—RISE OF THE JEWISH KINGDOM—SAUL—DAVID—SOLOMON—THE URIM AND THE THUMMIM—SOLOMON'S GLORY—TYRE—THE PROPHET JONAH.

BRONZE BOWLS.

IN the same North-west Palace were found bronze cups and bowls, eaten away by rust, or just crumbling into green powder; but nearer the pavement of the chamber more perfect specimens were taken out, some, indeed, almost entire. Since their arrival in England they have been carefully and skilfully cleaned, and very beautiful and elaborate designs upon them have been brought to light.

A stranger observing these finished works of art in the Museum cases, opposite the grotesque sculptures of the Eagle-headed Nisroch, will often ask, Are these and those of the same age?

They are not necessarily so. The *bijouterie* of our present day might well be strewn in palaces whose walls are hundreds of years old, and so might gems of Assyrian art of different ages. King after king probably inhabited the same early palace, and this again was perhaps built on the ruins of its predecessor.

The character of the designs on these bronze bowls seems often Egyptian. Mr. Layard, however, considers that they were of Assyrian workmanship, or perhaps

Phœnician or Canaanitish. The men of Tyre and Sidon, before the time of Solomon, were the most renowned workers in metal in the world, and their country lay between Assyria and Egypt. Tubal Cain, in antediluvian times, had been "an instructor of every artificer in brass and iron," and we have constant proof that the arts of the world's fathers were not lost after the Flood.

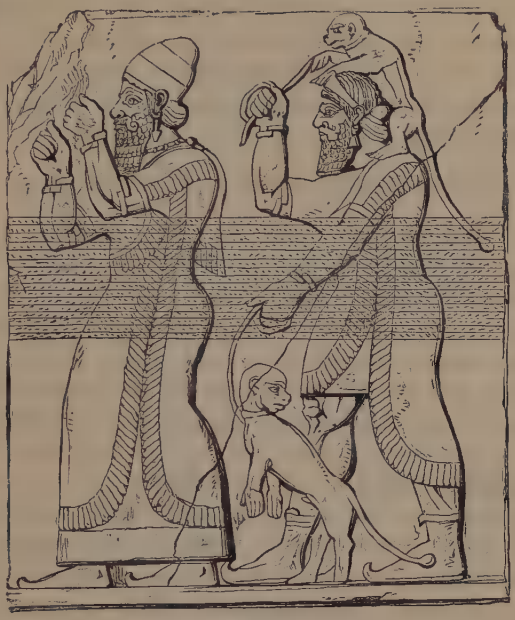
The memories of the ark-family caused a resurrection of those arts from the drowned world, and the very building of the ark itself perpetuated them. We know that Solomon sought cunning men from Tyre to make the gold and brazen utensils for his temple and palaces, and the bronze vessels discovered at Nimroud, the weights in the form of lions especially, having the name of Sennacherib upon them, and Phœnician characters side by side with cuneiform ones, probably show that Phœnician artists had either been brought expressly from Tyre, or made captives when their cities were taken by the Assyrians, and required to exercise their genius on behalf of their conquerors. It is well known that they were voyagers as well as artists, and consequently the *tin* used in the Assyrian bronzes may actually have been exported 3000 years ago from these our isles of Britain.

THE HEBREWS IN THE NORTH-WEST PALACE.

There is only one point more we wish to note among the relics of the North-West Palace, and that concerns a sculpture or two found in the furthest corner of the first gallery.

These men bringing apes, apparently as tribute, are our introduction to a race whom we must now seek for, on the monuments separately, from the Assyrian warriors. The high-peaked helmet worn by those, age after age,

distinguishes them from any people with whom they are at war; and the original of that helmet may be seen in rusted metal in the glass case of the Lobby Chamber. The cap of the tribute-bearer seems, however, not of metal, but of felt, or folds of linen. He and his companion with a fillet round his head have both the same



JEWS BRINGING TRIBUTE.

curious boots, turned up at the toes; on a slab opposite to the tribute-bearers, the same race, recognized by caps and boots, are fleeing on horse-back, and yet turning round to fight the Assyrians who are in chariots.

Both these slabs, it must be observed, come from the North-West Palace, but the colossal one was found

with many others, representing the same nation carrying armlets, bracelets, and earrings on trays, and elevating their hands in token of submission (see "Nineveh and its Remains," vol. i. p. 126). As the bronze lion-weights of Sennacherib were found in this old palace, these particular slabs may also have been the additional decorations and records of the conquest of Israel by his predecessors — Tiglath-Pileser, or Shalmaneser. The Jews of Sennacherib's time are differently represented on the monuments, but there is a close similarity between the men on this slab and those on the black obelisk. (See p. 377.)

A HALTING-PLACE BESIDE THE WINGED BULL.

And now ere we enter the door of the central gallery, and search for the few remains brought from the Central Palace of the Nimroud Mound, it is important that there should pass in rapid review before our minds the kingdoms of Saul, David, and Solomon; the rise of the Hebrews into a great nation. Ere they lost their grand leader, Moses, who was prophet, priest, and even "king in Jeshurun," he appointed for them judges, by Jethro's counsel, "able men, such as fear God; men of truth, hating covetousness, to preside over sections of the people in graduated numbers" (Ex. xviii. 21). They were chosen evidently for *moral* fitness, and while the Levites instructed the people in the Law, the judges enforced its fulfilment. The judges mentioned as standing before Joshua (chap. xxiv. 1), had doubtless been elected from the same class of patriarchal senators.

The Levites were also the custodians in the sanctuary of the standard weights and measures, to which, in case of dispute, reference was to be made. The high

priest, in the ante-regal period, was the chief jurist in the nation, and probably in case of need would be supernaturally directed in his decisions, *i. e.*, he would "inquire of the Lord" by the appointed means. Yet we hear of no high priest acting as judge but Eli, and it has been remarked as a fact of some weight (see article *Judges*, in Smith's "Dictionary of the Bible"), that none of the special deliverers of Israel called judges except Samuel, were of priestly lineage, and that few of them became as much noted as Deborah, a wise woman of their time, who also judged Israel in the days of Barak. They were fifteen in number—Othniel, Ehud, Shamgar, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel, the last being cotemporary with Saul, the first king.

When the Israelites had a king, of him judgment was expected; but the kingdom of Saul suffered too much from external foes to allow civil matters much prominence in his reign. The king was expected "*to write him a copy of the Law, and to read therein all the days of his life*" (Deut. xvii. 18, 19), which many proofs in the Psalms assure us that David certainly did.

As a judge in his reign of peace, Solomon shines in all his glory. No criminal was too powerful for his justice, as some had been for his father's. The writings of Solomon prove in like manner much acquaintance with the holy books that had before been written; but, ere the close of his reign, he had forgotten the rules that had been given to Israel at the setting up of a king. He was *not* to multiply horses, lest it should cause the people to go down into Egypt after them. He was not to multiply wives, lest they should turn away his heart; and he was not greatly to multiply silver and gold (Deut. xvii. 16, 17). It was by the transgression

of these very rules that Solomon fell. Saul had fallen away from being *God's* king as early as the second year of his reign, and the gift of the Spirit to him for that office was taken away and bestowed upon David. Saul had trifled with God's Word, and followed the law of his own will, and more of his life passed in pursuing after David, the Lord's servant, than in driving out the enemies of Israel. Yet at his death on Mount Gilboa, David thus generously laments over his enemy, and his far dearer son Jonathan :—

> "The beauty of Israel is slain upon thy high places.
> How are the mighty fallen!
> They were swifter than eagles;
> They were stronger than lions.
> Ye daughters of Israel, weep over Saul,
> Who clothed you in scarlet with other delights;
> Who put ornaments of gold on your apparel."

DAVID.

David reigned in Hebron seven and a half years. King, but at first, only over Judah, his power gradually increased, and at last the voice of the whole people called him to occupy the throne. His twenty-seventh Psalm, "The Lord is my light and my salvation," the Psalm "before the anointing," shows on whose arm he leaned in his rise from the sheepfold to the crown of Israel, which he held for thirty-three years. It must have been with no ordinary interest, says Stanley, that the surrounding nations watched for the prey on which the "lion of Judah"—now about to issue from his native lair and establish himself in a new home —would make his first spring.

One fastness in the centre of the land had hitherto defied the armies of Israel, and on this one David had fixed as his future capital. By one sudden assault

JERUSALEM.

JEBUS was taken, and became henceforth known as JERUSALEM and ZION. The reward bestowed on the successful scaler of the precipice was the highest place in the army. The royal residence was at once fixed then on this THE LORD'S "high place," and thither was brought the ark of God with marked solemnity from Kirjath-jearim. The symbol of Jehovah's "presence," and the golden cherubim that overshadowed it, entered with solemn rites into the ancient heathen fortress.

On this occasion David appears to unite, like the Assyrian kings, the priestly and the royal functions, though Zadok and Abiathar were both present. (1 Chron. xv.) He appoints all the service of the Levites, and stirs them up to their duty. He has pitched a tent for the ark of God, and they are to bring it up "as Moses commanded." The prophet Nathan now appears for the first time as the controller and adviser of the future, but it is David who offers the sacrifices and gives the benediction to the people, and feasts them in his new home and future city—"the city of David." No fewer than eleven of the Psalms,* either in their traditional titles or internal evidence, bear marks of having been composed for this high festival, in the musical glories of which the poet-king, playing on stringed instruments, also personally shared.

JERUSALEM.

Jerusalem, we thus observe, becomes the capital at a late era in the career of the nation of Israel. Thebes, Rome, Athens, Shechem even, have histories which

* 6th, 29th, 30th, 15th, 46th, 101st, 68th, 24th, 132nd, while parts of the 105th and 106th Psalms are given in 1 Chron. xvi., in the historical account of the heartfelt ceremony.

extend back to the earliest respective periods of each nation; but Jerusalem lay long unknown save as a heathen fortress in the midst of the Promised Land. It is strange to think how often Joshua, Deborah, Samuel, Saul, and even David, must have passed and repassed those grey hills and spacious caverns in which David had hidden himself, when he fled to the mountains, unconscious of the fame reserved for Zion in every future age (Ezek. v. 5)

The erection of the new capital at Jerusalem introduces us to a new era in David's life. He now became a king, on the scale of the great oriental sovereigns of Egypt and Assyria. "I have made thee a great name, like unto the name of the great men that are in the world," says the Lord, by Nathan the prophet. Within ten years from the capture of Jerusalem he had reduced to a state of permanent subjection the Philistines on the west, the Moabites on the east, the Syrians on the north-east, as far as the Euphrates, the Edomites on the south, and finally the Ammonites; and a general peace then followed, commemorated in the name of the peaceful Solomon, the son born to him at this crisis.

King David was a man of war; the Scripture outlines his character; he represents the Jewish people just at the moment of their transition from the stern virtues of their older system to the full cultivation and civilization of a later age. "The son of Jesse the Bethlehemite, cunning in playing, a mighty valiant man, a man of war, and prudent in matters, and a comely person, and the Lord is with him" (1 Sam. xvi. 18). This portrait formed his introduction to the court of Saul. The Lord placed him at that point in the Hebrew history when the heathen nations were yet to be over-

come, and many of David's psalms remain to show the spirit in which he overcame them. Psalms lx. 6—12, cviii. 7—13, describe the assault on Petra; and Psalms xx. and xxi., tell of a general union of religious trust and military prowess.

He was the man for his time. So far from faultless that we now derive our chief instruction not from the history of his conquests and his splendour, but from his humble penitence after his recorded crimes. His passion and his tenderness, his generosity and his fierceness, stand out in bold light and shadow in the history of the world. Yet the Lord chose him and his. The Christ is far less often called the son of Abraham, than the "Son of David." Most of David's sins, and the sorrows that grew out of them, sprang from the polygamy, with all its evil consequences, into which he had plunged on coming to the throne, thus forsaking the law for the king, so wisely given by Moses. But one thing he had always on his heart, to entreat the presence of the Lord in his city and his kingdom. In a day when he had assembled all the princes and captains of Israel—

"Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building.

"But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

"Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever.

"And of all my sons, (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

"And He said unto me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his Father."

So David slept with his fathers, and was buried in the city of David. He lives in his undying and inspired songs, most precious in their prophecies of the kingdom of Christ; and to this day he makes himself a place in every Christian heart, a place nearest and dearest in our darkest hours of sorrow and tribulation.

SOLOMON.

The materials for the life of Solomon are scanty: the life of David occupies sixteen chapters of the First Book of Samuel, twenty-four of the Second Book, two chapters of the First of Kings, and nineteen chapters of the First of Chronicles; but that of Solomon his son fills only eleven chapters of the First of Kings, i.—xi; and nine chapters of Second of Chronicles, i.—ix.

"The compilers of the sacred books felt a true inspiration that the wanderings, wars, and sufferings of David were better fitted for the instruction of after ages than the magnificence of his son. There seems to have been another book evidently consulted by them, but not inspired, 'The Book of the Acts of Solomon' (see 1 Kings xi. 41), and from this book came probably the miscellaneous facts concerning the commerce and splendour of his reign.

"Under the influences of Bathsheba, David, and Nathan, the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom and shared his father's exile. He would be taught all that priests, or Levites, or prophets had to teach; music and song, and the 'Book of the Law of the Lord' in such portions as were then written. In the course of years he emulated his father's psalms; the 2nd, 45th, 72nd, 127th, are on good grounds referred to his time."

The growing intercourse of Israel with the Phœnicians had now led to a further knowledge of the outlying world than had fallen to David's lot. Science and art, music and poetry, had in this age received a new impulse, and were moving on with rapid steps towards such perfection as the Hebrews were capable of attaining. In the midst of these expansions the young sovereign, at the age of nineteen or twenty, came to the throne; born to the purple, his soul cradled in grand liturgies, and trained to think unceasingly of the surpassing palace of Jehovah, of which he was to be the builder. The position to which he succeeded was unique; never before, and never after, did the kingdom of Israel take such a place among the great monarchies of the East; able to ally itself, or to contend on equal terms with Egypt and Assyria, and stretching from the River Euphrates to the borders of Egypt, from the Mediterranean to the Gulf of Akaba itself;—receiving annual tribute from many subject princes.

The home policy of Solomon appears to have been to remove all pretenders to the throne and troublesome persons at once out of his way, as Adonijah, and Abiathar, the high priest who had adhered to him; the latter being banished to his native village, and his life spared only on account of his having been David's faithful friend (see 1 Kings ii. 26, 27). The high priesthood was transferred to another family than that of Eli, more ready than Abiathar had been to pass from the old order to the new, and to accept the voices of the prophets as greater than the oracles which had belonged exclusively to the priesthood through the Urim and the Thummim.

THE URIM AND THUMMIM.

These untranslated words signify "Lights" and "Perfections." What they meant the Jews must have known up to the time of Solomon; but now on every side we meet but with confessions of ignorance concerning them. From 1 Sam. xxviii. 6, we learn that they were something by which the Lord had been wont to answer inquiry through the high priest, and by which He did *not* answer Saul when he last inquired. By Exod. xxviii. 15—30, we learn that they were placed *within* the breastplate of judgment worn by the high priest, which, with wreathen chains of gold, was attached to the shoulder-pieces of his ephod.

The breastplate was of cunning work, gold, blue, purple, and scarlet, mingled with fine twined linen in its "foursquare" construction, and upon this groundwork of gorgeous colour were "filled in" glittering jewels, in four rows—ruby, topaz, and carbuncle; emerald, sapphire, and diamond; opal, agate, and amethyst; beryl, onyx, and jasper; each gem set in gold and graven with the name of one of the twelve tribes of Israel. There is especial mention made of the *inner* side of the breastplate, and on this inner side were to be placed the Urim and the Thummim. They would be "on Aaron's heart when he went in before the Lord, and he was to bear the judgment of the children of Israel upon his heart before the Lord continually."

Not a word describes this Urim and Thummim. They are mentioned as familiar to Moses and the people, they pass from Aaron to Eleazar, and when Joshua is appointed as successor to Moses, it is said Eleazar the priest shall ask counsel for him after the judgment of Urim (Num. xxvii. 21).

Moses mentions the Urim and Thummim as the crowning glory of the tribe of Levi (Deut. xxxiii. 8, 9). Such inquiries as the following seem to have been made of the Lord, and answered doubtless by these means, always in conjunction with a priest and an ephod :—

"Shall the children of Israel go out, or shall they come in?"—See NUM. xxvii. 21.

"Who shall go up for us against the Canaanites first?"—JUDGES i. 1.

"Which of us shall go up first to the battle against the children of Benjamin?"—JUDGES xx. 18.

"Shall I go and smite those Philistines?"—1 SAM. xxiii. 2.

"Will the men of Keilah deliver me into the hand of Saul?"—1 SAM. xxiii. 12.

The answer is in all cases very brief, and amounts to little more than an affirmative, or a negative, and one question only is answered at a time.

A favourite view of Jewish and some Christian writers has been that the answer of God was taken from the twelve stones of the breastplate, and that upon these, such letters were illuminated as replied to the inquiry; but this does not recognize the distinction which Scripture clearly makes between the Urim and the Breastplate; neither does any other hypothesis seem entirely satisfactory.

There is a curious fact in connection with the idolatrous symbolism of Egypt that may throw some light upon this subject. On the breast of well nigh every member of their priestly caste there hung a pectoral plate corresponding in position and size to the breastplate of the high priest of Israel, and in many of them we find in the centre of such plate, right over the heart of the priestly mummy—as the Urim was to be on the heart of Aaron—the *mystic Scarabæus beetle*, the known symbol of Light and Life among the Egyp-

tians, another rendering of the "orb and wings," or another SUN in miniature. These same Scarabæi, engraved with Assyrian emblems and characters, Mr. Layard notices as often found among Assyrian ruins. *There is the figure of one with spread wings* on a small white lozenge stone, in the glass case which stands first in the Kouyunjik Gallery.

The heathen rendering in a former case led us up to the grand Original. May not the Urim and the Thummim in all probability have been cherubic forms on the inner side of the breastplate, between which the "Divine Presence" in some way manifested itself by light or warmth upon the priest's hand thrust into the ephod? "Withdraw thine hand," says Saul to the priest on Shiloh, wearing an ephod (1 Sam. xiv. 3, 19), and he then dashes into the battle as if he had received the sign from the Urim. The Lord, when convincing Moses of his miraculous call to the leadership of the people, had given him a sign by the hand, had told him to "thrust his hand into his bosom, and he drew it forth leprous and white as snow; and he put his hand into his bosom again, and it was restored whole as the other." The manifestation of the presence of God to human sense in Old Testament times was always by light or fire. Alas, that sinful man should have built upon this fact, fire worship!

Perhaps the following texts may give further hints upon this subject:—

"Aaron and his sons did all things which the Lord commanded by the hand of Moses."

"The statutes which the Lord hath spoken by the hand of Moses."—LEV. viii., ix.

"The commandments of the Lord by the hand of Moses."—NUM. iv. 37.

"By lot was their inheritance, as the Lord commanded by the hand of Moses."—JOSH. xiv. 2.

"According to the word of the Lord by the hand of Moses."—JOSH. xxii. 9.

"Thou leddest thy people like a flock by the hand of Moses and Aaron."—Ps. lxxvii. 20.

The material of the Egyptian or Assyrian symbol varied according to the rank of the wearer, it might be of blue porcelain, jasper, cornelian, or lapis lazuli. We have no data for the material of the Jewish "Urim." If it was to represent light it would probably be colourless and clear. "A white stone" is promised in Rev. ii. 17, to him that overcometh, and in the stone a new name written, which no man knoweth save him that receiveth it. On the Egyptian Scarabæi were sometimes graven the symbolic eye of Divine Providence, or the sacred name of their greatest god.

The further facts concerning the Urim and Thummim are few and decisive. Never, after the days of David, is the ephod with its appendages connected with counsel from Jehovah. Abiathar is the last priest who uses it for that purpose (1 Sam. xxiii. 6, 9). The utterances of the Prophets speaking by the word of the Lord, were to supersede the oracles of the Urim. The sense of hearing was to be addressed, and no longer that of sight. The nation on their return from the captivity desired a priest with the Urim and the Thummim, but he was no more found. No relic of the ark or its golden cherubim remain, and none from Solomon's Temple were preserved to tempt Christ's followers to idolatry. If they had been, in these days of fresh reverence for the external and the sensuous, who can tell but they might have been worshipped like the crucifix of Rome?

All that we can discern of the Urim and the Thummim may yet shadow forth to us what is intimately known

to every real follower of Christ. It speaks in symbol of the PRESENCE of the Lord within us, of our being when washed in his redeeming blood, the "Temples of the Holy Ghost." Did He not pray to the Father—

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—JOHN xvii. 23.

Our great High Priest ever bears us on his heart; shall He not ever dwell in ours?

It is quite possible that the light from the Urim and Thummim within, shone through the precious stones of the breastplate (significant of the tribes of Israel) visibly to those without; as the light and love of Jesus in the heart, will be evident, especially to the brethren in Christ, "the household of faith," who know for themselves the Divine source of that illumination.

SOLOMON'S GLORY.

The reign of Solomon is twice said in Scripture to have lasted forty years; but if so, Rehoboam his son, who ascended the throne in his forty-first year, must have been born a year before his father's very early accession, and as his mother was Naamah the Ammonitess, Solomon must from his youth have fallen under the influence of a strange wife, which does not seem to coincide with the narrative of God's especial blessing to him. Still, with the habits of the time, this is not impossible. Josephus gives the duration of his reign as eighty years. (See Cassell's "Bible Dictionary," article *Chronology*.)

The very first act of the foreign policy of his reign was to make affinity with Egypt. He married Pharaoh's daughter (1 Kings iii. 1). Since the time of the

Exodus there had been no intercourse between the two countries, and Solomon's marriage is thought to have been a political movement. The immediate results were, perhaps, favourable enough. The new queen brought with her as a dowry the frontier city of Gezer. Gifts from the nobles of Israel and of Tyre were lavished at her feet, and a separate and stately palace was built for her, ere long, outside of the city of David, where she dwelt with "the virgins her fellows," probably conforming partially to the religion of her adopted country.

The ultimate issue of this alliance showed that it was really hollow and impolitic. The court of Egypt welcomed the fugitive Jeroboam when known to aspire to the kingly power, and there we may well believe was planned the scheme that led to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened kingdom of Solomon's son. Against this we have to set the visible advantages of the trade opened by Solomon in the fine linen of Egypt, and the supply of chariot horses. Solomon was a merchant king, his alliance with the Phœnicians was only the continuance of that of his father David, and Israel was to be supplied from Tyre with the materials for the Temple. The opening of Joppa as a port, created a new coasting trade, and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chron. ii. 16). The chief architect of the Temple, though an Israelite on the mother's side, was yet by birth a Tyrian, whose name was Hiram, like the King of Tyre.

The imports of Tyre were returned in exports of Solomon's oil and wine, and even in the after age of Herod, the country of Tyre and Sidon was said to be nourished by Judea.

The Jews now joined the Phœnicians in their voyages

of commerce, and Solomon's wide possessions opened a new world in this way for the Tyrians. The new ships were manned by Phœnicians, but built at Solomon's expense; they sailed down the Red Sea to the Indian Ocean, to the Ophir either of Arabia or India; and to Sheba, the land of the sons of Joktan, and after three years' absence brought back gold and silver, precious stones and woods, spices and ivory, and new forms of animal life "apes and peacocks." We are told that Solomon himself travelled to Ezion-geber, perhaps to see this fleet set sail (2 Chron. viii. 17), and then may have followed the thoughts which appear in the Psalms on the wonders of the great deep, and on doing business in great waters (Ps. cvii. 23–30). This, however, was but one branch of the traffic organized by Solomon.

To him was owing the foundation of cities, like Tadmor in the wilderness, and others on the route to the Euphrates, which had each its own special market for chariot horses, and stores, while the erection of towns on the Lebanon points to a still more distant commerce, and opened out the resources of Central Asia.

And so the fame of Solomon's glory and his wisdom were ever spreading, and the Queen of Sheba, before noticed, heads the trains of other strangers from far countries, who watched doubtless the building of the Temple of the Lord. And while Solomon felt himself "as a little child," in comparison with the vast work to which he was called, he lived in the light of God's favour. Of the Lord he desired wisdom and obtained it; the highest degree of *wisdom* to judge the people, and to organize their great institutions. It does not seem to be said that he desired *holiness* as his father David had, and he was, though he knew it not, in the midst of the fire of temptation, from abounding

riches and innumerable wives. The precepts of Moses were altogether forgotten—all the drinking vessels of his two palaces were of pure gold. Silver was in Jerusalem plentiful as stones, and cedar wood as sycamores.

Wealth seemed boundless. There was a monopoly of many trades for the king's service. Tribute was ever pouring in. Vineyards appeared ever fruitful, and all the provinces of the kingdom supplied the king's provisions loyally in turn (1 Kings iv. 21—27). The total amount brought into the king's treasury in gold, exclusive of tribute in kind, amounted to *six hundred and sixty-six* talents in the year (1 Kings x. 14). The coincidence of this number with the number in Rev. xiii. 18, it has been remarked, can scarcely be considered casual. The glory, wisdom and wealth of Solomon seem held up as the representatives of all *earthly* wisdom, glory and wealth, and Christ lays in HIS balance with them—*only a lily*—for all came short of HIS light and HIS purity. *Seven* is the number of perfection, and *six* came short of it; and it was short even of the possesser's own needs, for no finances could bear the strain of Solomon's magnificence and selfish luxury. His treasury became empty and his monopolies irksome, and his own people came to complain of "his grievous yoke" (1 Kings xii. 4); he copied the Pharaohs in his grandeur, and copied them also in disregard of human suffering.

The men of Judah watched for seven long years the rise of the Cyclopean foundations of vast stones which yet remain when all beside has perished; these gradually rose up and covered the area of the threshing floor of Araunah, till at last, "like some tall palm, the massive fabric grew" to its perfection, and the day arrived when the ark from Zion was to be brought to its new home, and as it was solemnly placed in its golden sanctuary,

the cloud, "the glory of the Lord," "the Presence," filled the house of the Lord. The two tables of stone within it, the manna, and Aaron's rod that budded, being the links that connected the wilderness life of the people with this their "Solomon's glory."

Alas, that a sovereign so honoured and even taught of God, departed afterwards from the shadow of His wings, *did not dwell in* "THE PRESENCE." There fell on him, as on other crowned voluptuaries, the weariness that seemed written upon all things, and which has impressed on the world for ever—

"Vanity of vanities; all is vanity."

The true "Prince of Peace" was yet to come, and the "world, the flesh, and the devil," prepared deep trouble for Solomon. If we have any hopes that he returned to the Lord in his last days, we must look keenly for them, though no certainty rewards us, in Ecclesiastes, the last of the three books that remain to tell the history of his mind; the first, his "Song," points to the ardour of his youth; the Proverbs are the practical, penitential thoughts of his riper age; and the inspired "Confessions of the Preacher," are often used of the Spirit to draw souls from things earthly to things heavenly; as, indeed, in a mystical sense, the "Song" is caused to tell of the love of the soul to its risen Christ.

It is said that both Ecclesiastes and the "Song" were slowly and hesitatingly received into the canon of inspiration by the Rabbis of the great synagogue. Yet that in including these books, as well as the Proverbs, they acted by direction of the Holy Spirit, there is no doubt at all.

TYRE.

There are some who take a sunnier view of Solomon's

life and character—who consider that his deep declension only shaded the brightness of what was really his testimony for God, and showed the weakness of all flesh when depending on its own strength. They refer to the influence of both David and Solomon over Tyre, and through the Tyrians over the whole known world; so that Tyre when she afterward apostatized is reminded by Ezekiel of religious privileges that seem to have rivalled those of Judah.

"Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God.

"Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

"With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

"By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

"Therefore thus saith the Lord God; behold I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness."

The 26th, 27th, and 28th of Ezekiel show how much the Tyrians must have derived from companionship with Israel. The words of the preacher, the King of Jerusalem, seem to have circulated through all lands, and yet the Queen of Sheba owns that she had heard nothing that came into comparison with the impression of her personal interviews. The commercial influence of the Great King doubtless did more than secure ivory, apes, and peacocks. In his age, *about a thousand years* before the Christian era, when the Greeks had not learned their letters and the Romans had no existence, the Jews and Tyrians were probably in many silent ways the world's missionaries and instructors, although they had not learned of Christ to go and teach all nations,

and would possibly have deemed it waste of their exclusive rights to do so.

THE PROPHET JONAH.

During all the reign of Solomon we hear nothing in the Bible of Assyria or Babylon; and the fact that the Euphrates was recognized as the boundary of Solomon's kingdom (2 Chron. ix. 26), suggests the inference that the Mesopotamian monarchies were then comparatively feeble.

We heard of Assyria at its rise—in the days of Assur and Nimrod. Balaam mentioned Assur in his desert prophecy. Mesopotamia led ISRAEL captive after her grand conquests under Joshua; therefore the new conquerors could have possessed no insignificant military power some centuries before the building of the Temple on Zion. And now Assyria looms again before our eyes, as "the word of the Lord came to Jonah, the son of Amittai, saying, Arise! go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me."

A most unusual commission for a Jewish prophet; and it was not the first that had been given to him, for this Jonah, the son of Amittai, a prophet of Gath-hepher, of Zebulon, had predicted the restoration of the ancient boundaries of the kingdom of the ten tribes (2 Kings xiv. 25), and that prediction received its accomplishment in the reign of Jeroboam II., earlier than whose reign, it would seem, Jonah must have lived. Jeroboam was thirteenth King of Israel, son of Joash, whom he succeeded on the throne 824 B.C. Jonah's date is supposed about 862, and as we must again remember that *great cities are not built in a day*, it is to the Nineveh of which these very palaces at Nimroud

formed a part that Jonah comes—perhaps, a century and a half after the time of Solomon—to a "Nineveh" containing a vast population, more than 60,000 persons of the ignorant or infant class, and those and their elders *not* packed together as in our western cities, but scattered over the plains of the Tigris as the different mounds are now—the city made up of several distinct walled quarters, distinct from one another, divided by cultivated lands. (Isfahan and Damascus to this day occupy as much space as London or Paris, and do not contain a tithe of the population). We are told that the so-called Nineveh was three days' journey in extent; and a day's journey being twenty miles, this makes its circumference sixty miles, which Mr. Layard tells us would enclose the various mounds as in a circle, thereby verifying the description of the Bible.

It was the God of Israel who sent this prophet, probably clothed in the prophetic dress, a rough garment of skin, to cry upon those high places, and along those sculptured corridors, in square and caravanserai, bazaar and lane—

"Yet forty days, and Nineveh shall be overthrown."

The Lord also prepared the heart of the King of Nineveh to listen, seated on his royal throne in his great audience-chamber, surrounded by the nobles of his court.

"He arose from his throne and laid aside his robe from him, and covered himself with sackcloth and sat in ashes."

He decreed sackcloth and a fast also, for man and beast around him, and set up a mighty cry to God, with a command that his people should turn from their besetting sin—the violence that was in their hands. In a Persian mourning mentioned by Herodotus, the troops "shaved off, not only their own hair, but similarly dis-

figured their horses and beasts of burthen." "A religious sentiment," says Professor Rawlinson, "seems to have been strong and deep-seated among the early Assyrians." *And the Lord saw* this repentance for the time to be real and true. Our Saviour corroborates it—"they repented at the preaching of Jonas." Alas! that Jonah seemed to hope that the doom he had announced would come, in spite of that repentance.

There is a great group of ruins opposite Mosul called Nebbi Yunus; and on one of its mounds stands a mosque, containing the so-called tomb of the prophet Jonah. The sanctity of the place in Mussulman eyes prevented Mr. Layard from openly excavating here, as it is their general burying-ground. Colossal bulls and figures were, however, discovered in that mound after he returned to England, and he supposes the remains will prove to be of the time of Esarhaddon. He mentions two cylinders discovered there, with sixty lines of writing on each side, and says that one which came into his own possession, being hollow, had been used as a candlestick by a respectable Turcoman family. To such base recent uses have been turned the records of the Assyrian kings.

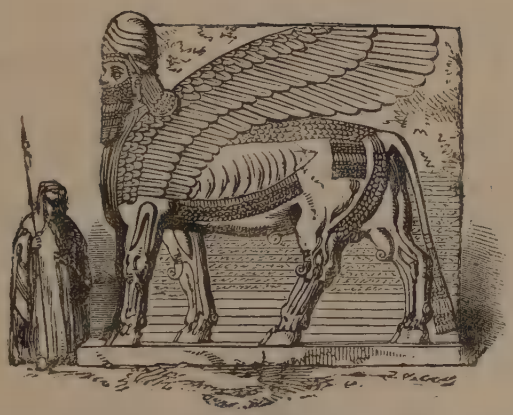
ARABIA AND MESOPOTAMIA.

CHAPTER XIV.

THE FALL OF JUDAH.

THE CENTRAL PALACE—ITS DISPLACED SLABS—THE OBELISK—THE JEWISH COSTUME—THE TABLE OF KINGS—SYRIA— NEBO—AGES REPRESENTED ON THE NIMROUD MOUND—THE SOUTH-WEST PALACE—THE PROPHETS —ISAIAH—KOUYUNJIK GALLERY—MERODACH-BALADAN—GALLERY SLABS—SUSIAN SLABS—ELAM—OUTCASTS OF ELAM—DANIEL IN SHUSHAN—SENNACHERIB—HIS SIEGES—SUBTERRANEAN HALL—LACHISH —BABYLONIAN BOWLS.

BUT we have now made long meditation under the shadow of the bull at the entrance of the central saloon of Assyrian relics in the Museum, and



must direct our attention to new treasures of antiquity, and ask where they were found? *Not* in the North-west Palace, but in the Palace called Central, the next one

to it in the Nimroud Mound. Comparatively few relics of this palace are in England, or were discovered by Mr. Layard; he excavated to the south of one of the bulls and came upon tombs: one, covered with an alabaster slab, contained parts of a skeleton, the skull entire, but all crumbled to dust at the entrance of the air; among the dust he found beads, two bracelets of silver, and a pin for the hair. In tombs beyond these were elegant vases of highly glazed green pottery, copper mirrors, and spoons.

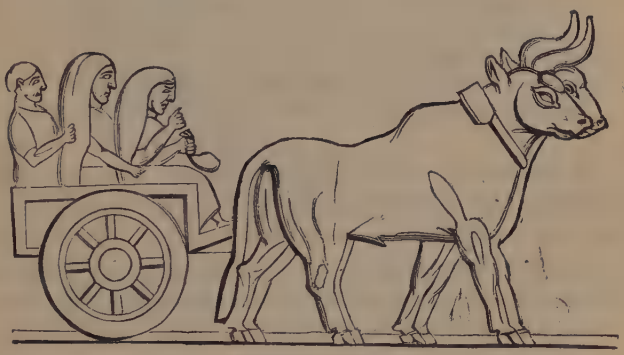
The explorer was surprised to trace, five feet beneath these tombs, the remains of a building; walls of unbaked brick could yet be seen, from which slabs seemed to have been removed. After clearing away twenty tombs, a space of fifty feet square presented a singular appearance. Above, a hundred sculptured slabs were uncovered, placed in rows one against another, like the leaves of a gigantic book, and evidently ready for removal to another palace.

"Who had here buried their dead," he asks, "with funeral vases, resembling those of the catacombs in Egypt after the destruction of this Assyrian palace?"

The bas-reliefs differed considerably from those of the North-west Palace in the caparisons of the horses and in the forms of the chariots, for there are here eight spokes to the wheel instead of six. The bulls at the entrance are said to be inscribed with the name of the son of the founder of the North-west building, but Mr. Layard thinks they may not be of the age of the palace itself; the distinction between the sculptures of this and the North-west Palace was so marked, he says, that the short period elapsing between the reigns of a father and a son would by no means account for it. Warriors were

mounted on camels. Cities were represented on mountains, and in the midst of date groves; there were battle scenes and battering-rams. The conquered men were generally without helmets or armour, their hair falling loosely on their shoulders.

Three or four of these slabs, removed by the labourers of two thousand five hundred years ago, were to find their place, not in any fresh Assyrian palace, but in the British Museum. They represent the taking of a city, within the walls of which grew Judah's palm. The place has been sacked, and the conquerors are carrying off the spoil. Two eunuchs, standing near the gates, count as they pass, the sheep and cattle driven away, and write the numbers with a pen on rolls of paper or leather. In the lower part of the bas-relief are two carts drawn by oxen, two women and a child are in each.



JEWISH CAPTIVES.

The women seem dressed in sackcloth, and they appear to be carrying away bags containing provisions or property they have saved from the spoil. When we come to the tablets of Sennacherib's Sack of Lachish in the Subterranean chamber, figures of women and children

just such as these, are unmistakably Jewish, and in both it is believed that we possess the stone monuments illustrative of the fulfilment of Isaiah's prophecy (Isaiah iii. 16). To feel all the bareness of the costume of these female prisoners, we must read the description of their previous luxuries, which Solomon's reign has prepared us to imagine. Isaiah thus draws the picture :—

"Moreover the Lord saith, Because the daughters of Zion are haughty, walking and mincing as they go, and making a tinkling with their feet :

"Therefore in that day the Lord will take away the bravery of their tinkling ornaments, and their cauls, and their round tires like the moon,

"The chains, and the bracelets, and the mufflers,

"The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings.

"The rings, and nose jewels,

"The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

"The glasses, and the fine linen, and the hoods, and the vails.

"And it shall come to pass, that instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher *a girding of sackcloth;* and burning instead of beauty.

"Thy men shall fall by the sword, and thy mighty in the war.

"And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

In this saloon, one of Judah's daughters, in the same sackcloth, and with her elegantly formed pitcher, tends her camels—and issuing from the city gates, with fettered hands, and driven by a proud Assyrian, the sons of Judah, with the caps and turned up boots already introduced to the notice of our readers, lament and mourn.

THE BLACK OBELISK.

But what of the black obelisk ?

Another deep trench Mr. Layard directed to be dug at right angles behind the northern bull; this trench was carried fifty feet into the Mound, and appeared

to yield but little worth notice. Mr. Layard did not intend to pursue it further, when just as he left the spot a corner of black marble was uncovered, lying on the very edge of the trench. This corner was part of an obelisk lying on its side, ten feet below the surface, sculptured on the four sides, having on each

five small bas-reliefs; and above, below, and between them were arrow-headed inscriptions, 210 lines in length; all the figures sharp, and well defined.

The habits and dress of the Assyrian king seem not greatly to have varied from those which distinguished him in a former age; he is here twice represented, followed by attendants bearing his arms. He has precisely the same simple helmet, and "the Presence" accompanies him as before. In the first compartment, a prisoner, or one

whom he has conquered, is at his feet, and before him his vizier with folded hands appears submissively to wait the royal decree concerning him. In the second bas-relief below, the same figures are repeated, but the king has the royal umbrella held over him, and has again the divining cup in his hand, while some suppose that the executioner before him is about to administer a sentence probably of bastinado, and has both hands filled with the instruments for inflicting it, viz., thongs of leather; or a somewhat different view may be taken of the very rough pictures which we wish primarily to contemplate without seeking any light from the inscriptions.

In the first compartment the king had in hand his bow and arrows—he had just won his victory. In the second he appears in peaceful state—he offers a libation before the Presence. Perhaps, like the King of Babylon, described by Ezekiel in after years (ch. xxi. 21), "He stands at the parting of the way, at the head of the two ways," to use divination, he has "*made his arrows bright, and consulted with images.*" This may explain the double representation of the king. It will also be remarked that the person bowing down at his feet, whether for punishment or only in submission, has on the peculiar cap and long robe—the cap like a bag, the end of which falls back, instead of towards the front like the Phrygian cap, and this costume, wherever found, seems by all writers on the subject, to be considered to belong to the Hebrews. The third bas-relief presents two so-called Bactrian camels with the double hump—one led peacefully by its driver, the other followed by an attendant with a lifted stick; both these personages wear a short round tunic with a girdle, and a fillet round the head, and have a much shorter beard than the Assyrians, though their long hair falls behind in stiff curls.

The fourth bas-relief, like the third, may probably be symbolical—the Lion, the King of Assyria, is flesh-ing his teeth in a defenceless stag or hind (in Gen. xlix. 21, Naphtali is said to be as "a hind let loose") among groves of palms. Here are Judah's palms, and in a mountainous country signified by the small eminences under the feet of the animals; a second lion seems quietly to possess the land. The lion devouring his prey, the camel driver chastising his slow beast (slow to pay tribute), may both be emblematic of conquering power, the new power of Assyria over Judah.

The fifth compartment in the tablet presents men following each other into some kingly presence, either with tribute or spoil. They have the cap with the peak backwards, long fringed robes, and curious boots, with the toes turned up, like those of the men who are leading monkeys on the large tablet from the North-west Palace. We cannot give in detail the subjects of the remaining fifteen compartments; small representations of them will be found in the volume of "Nineveh and its Palaces," Bohn's Illustrated Library, pp. 339—345.

THE JEWISH COSTUME.

The peculiar costume just noticed is so definitely presented to the eye, in every age of these sculptures, that we must *search the Scriptures* to see if any laws had been given for the general dress of the Chosen Nation; for that may impress a *meaning* on these peculiarities so constantly noticeable in the people whom the Assyrians have humbled and vanquished.

"The people shall dwell alone," said God, by the mouth of Balaam (Num.

xxiii. 9). "Shall dwell in safety alone," says Moses (Deut. xxxiii. 28), and all the institutes of the great lawgiver tended to make them do so. Men are known by their externals; and their dress was so arranged as to distinguish them from other people.

Fifteen hundred years after the Exodus, the historian Tacitus says of the Jews, "that they kept to their antiquated modes." If we inquire what these were, we shall find laws given to them about the *robe*, and the *beard*, and in the narrative of Daniel we have something relating to the *boots* and the *caps*. The prophet speaks of Shadrach, Meshach, and Abednego, as cast into the burning fiery furnace "bound in their coats, their hosen, and their hats, and their other garments." We see the Assyrian king and his warriors in helmets, but never in hats or caps, or in boots, or "hosen."

The beards differ also. The Israelite was commanded "not to mar the corners of his beard;" the peak-pointed beard (not squared as the Assyrian's) distinguishes the conquered people, very often; and in other cases close black curls, without a vestige of plaiting, equally mark the Jew. He was not to wear a garment of woollen and linen together (Deut. xxii. 11), and was to make fringes upon the four quarters of his vesture, and to put upon the fringe a riband of blue. The Lord in ordering this costume throughout their generations, said, "It shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them;"* and the settlement of this mode of apparel it appears was in-

* M. Botta repeatedly notices at Khorsabad the inscriptions on the bottom of the dresses of the Hebrew prisoners in the cuneiform character.

tended to hinder them from seeking perpetual variety, and going "after their own heart and their own eyes," Num. xv. 39.

The Hebrews did not at all abhor the society of idolaters, they liked it, and practised their ways.

"I know that after my death ye will utterly corrupt yourselves," says Moses, "and turn aside from the way, and evil will befall you in the latter days."—DEUT. xxxi. 29.

The obelisk pictorially tells of such evil; there need be no laborious sifting of evidence, no waiting even for the reading of inscriptions. Along all the walls, whether of Kouyunjik or Khorsabad, from this period forward, there is a nation *fallen* from all the pride of its glory, in the days of David and Solomon—bowed and bent under the yoke of the oppressor—made to render up its riches and most sacred treasures. The form of the cups and vases is often classic, so that we ask instinctively if they are not the vessels of the temple. At Khorsabad heavy fetters are clasped round those same pointed boots, the hook is represented in the noses or lips of two sufferers, which is forcibly pulled by the king, and we see for ourselves how these conquerors were repaid, in their own way, when the Lord said to Sennacherib:—

"Because thy rage against Me, and thy tumult is come up into mine ears, therefore will I put My hook in *thy* nose, and My bridle in *thy* lip, and I will turn thee back by the way by which thou camest."—ISA. xxxvii. 29.

But ere we arrive at Sennacherib in the "Kouyunjik side gallery," ere we leave the Central saloon and the old Central palace of the Nimroud Mound, it will be desirable to get a distinct view of the few dates which Scripture

Coeval Table of Dates of Kings and Prophets according to Usher.

Kings of Israel.	Commencement of Reign.	Kings of Judah.	Kings of Syria.	Kings of Assyria.	Coeval Hebrew Prophets.
	B.C.				Jonah
Jehoram	896		Benhadad II		
Jehu	884	Athaliah	Hazael		Elisha
		Jehoash	Benhadad III.		
Jehoahaz	856				Amos
Jeroboam II.	825	Uzziah			Isaiah
Zachariah	773				Hosea
Shallum	772				
Menahem	772			Pul.	
Pekahiah / Pekah	759	Jotham			Micah
Hoshea	741	Ahaz		Tiglath-Pileser—2 Kings xv. 29; xvi. 7, 9.	
Samaria taken	721			Shalmaneser II.—2 Kings xvii. 3.	
				Sargon; Isaiah xx. 1.	
	725	Hezekiah.		Sennacherib—2 Kings xviii. 13-37; xix. 1-37.	Nahum, Zephaniah
	696	Manasseh.		Esarhaddon—2 Kings xix. 37.	Joel, Habakkuk
	610	Josiah			Jeremiah
	606	Jehoiakim		Nineveh destroyed by Nebuchadnezzar.	Daniel
		Zedekiah			
	588	Jerusalem destroyed.			Obadiah, Ezekiel.

history fixes by the conjunction of Syrian and Assyrian kings with those of Israel or Judah.

Our table goes as far back in Israel's list as Jehu, because from the reading of the Obelisk inscription, Sir H. Rawlinson fixes the scenes represented upon it, to the date of that bold usurper. The summary of this record of Shalmaneser II. is that he led twenty-three expeditions into the kingdoms of his neighbours, and among these, he names the Israelites. From all the conquered peoples he took tribute; and the inscription mentions the name of Hazael King of Syria. "I went to the towns of Hazael of Damascus, and took part of his provisions." "I received the tributes of Tyre, Sidon and Byblus."

Consequently on the submission of the above, according to Professor Rawlinson, follows that of Jehu, "Son of Omri" who sends as tribute to Shalmaneser a quantity of gold and silver in bullion, together with manufactured articles in the more precious of the two metals. In the second line of bas-reliefs, "the chief ambassador of the Israelites is represented as prostrating himself before the great Assyrian king."

This submission of Jehu, is *not* recorded in the Bible, but a similar submission *is*, of Ahaz to Tiglath-pileser.

"So Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son. Come up and save me out of the hand of the King of Syria, and out of the hand of the King of Israel, which rise up against me.

"And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the King's house, and sent it for a present to the king of Assyria."—2 KINGS xvi. 7, 8.

The tribute or spoil, whichever it may be, seems rendered in the form of elephants' tusks (Mr. Forster reads over them in old Arabic, *dardar*, shed tusks), gold dust, rich

vestures and vases, precious woods, wine-skins and fruits, copper caldrons or kettledrums, all borne by the wearers of the long robes, some of them with fillets round their heads and bare feet. Besides the probably symbolical animals on the first side (see p. 379, and it is observable that Tiglath-Pileser is said to have carried captive "Naphtali," 2 Kings xv. 29), other animals appear in the procession; the elephant and rhinoceros, camels and apes; some are dressed for the sacrifice, according to heathen custom, so that man and beast are declared subjugated to the Assyrian king of kings.

There might be, of course, two ways of reading the pictures of this obelisk, to begin from the top and read down each side, or to begin with the king at the top and read on to the right or left. If read *round*,* the turned up toes and twisted caps are found on three levels, out of five. The *certain* decipherment of *the inscription* must, after all, perhaps determine which is the right way.

Sir Henry says this is Shalmaneser's obelisk, but an earlier Shalmaneser than the one said in the Bible to have "come up against" Samaria. It seems to have been *ready to be* carried away with the sculptures† by Esarhaddon, for HIS palace at the south-west corner of the Nimroud Mound, for it was lying on its side, and had been buried ten feet deep, for five-and-twenty centuries, when the finger of Divine Providence so remarkably guided towards it, the apparently unprofitable trench.

* Sir H. Rawlinson reads *round* the monument beginning at the top. His whole translation is given in "Nineveh and Persepolis," by Mr. Vaux, pp. 263—271. He admits that he does not find the epigraphs or superscriptions over the pictures "follow the offerings."

† See p. 368.

SYRIA.

Before the Kings of ASSYRIA come into collision with the Hebrews, in the Scripture records, there are Kings of SYRIA who must be distinguished from them as in our recent table. We must get a clear idea of Syria, the Hebrew ARAM. We find from Genesis that Aram was the youngest of the *unchosen* sons of Shem; the most ancient Syria was probably Tsyria, the country about Tyre. The land of Aram commences on the northern frontier of Palestine, and stretches northward to the Taurus, westward to the Mediterranean, eastward to the Khabour. It may be divided into the Syria of Damascus, Aram-Naharaim, or Mesopotamia, and Padan-Aram, or Syria of the Plains.

Modern research says that its first occupants were Hamitic. The Hittites, Jebusites, and Amorites, are connected in Scripture with Egypt and Ethiopia, Cush and Misraim. These nomad races then become leavened with Semitic influence, and Abraham is a fair specimen of a Semitic emigrant come to dwell in their territory. Probably others had gone before him, which accounts for his finding such names as Abimelech and Eliezer of Damascus. The most ancient Syria must have been broken up into petty kingdoms, and it is even said by tradition, that Abraham was King of Damascus.

Damascus is the oldest city in the world yet inhabited; she sits as when her rivers Abana and Pharpar were known to Naaman; as when she burst on the view of Saul of Tarsus, throned amid her gardens on the edge of the desert. The spot has never been desolate since the first shepherd arrived with his flocks from the Euphrates, and pitched his tents beside its crystal waters.

Joshua must have had many contests with Syria, but

the Jews and Syrians, *under that name*, first fought in the time of David, and the Syrians were conquered. They threw off the yoke, however, at the division of the Jewish kingdom, and attached themselves to the great rising Assyrian empire. The Syrians come into our Scripture chart under their Benhadads, a general kingly name like Pharaoh.

NEBO.

We cannot notice all the treasures of the Central Saloon, but over against the obelisk stand two figures of the Babylonian god Nebo, forwarded to this country by Sir H. Rawlinson from the South-east Palace of Nimroud. Professor Rawlinson says there is little to prove the early worship of NEBO, and no Scripture reference to him in primeval times. An Assyrian king was, however, named after him in the twelfth century, B.C.; and in later ages, the chief seat of his worship was Borsippa, the great and famous Birs-Nimroud being dedicated to his honour.

THE GOD NEBO.

The kings of Babylon take their names from him—Nabo-Nidus, Nebuzaredan, Nebu-chadnezzar; and he is named in Scripture in association with Bel. The ponderous and erect appearance of this idol would seem alluded to in the words—

"Bel boweth down, Nebo stoopeth. Their idols were upon the beasts, and upon the cattle. Your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together. They could not deliver the burden, but themselves are gone into captivity."—ISA. xlvi. 1, 2.

From a Painting by J. L. Gerome.]

THE CALL TO PRAYER, DAMASCUS.

The great importance of the resurrection of these heathen deities, as witnesses of the truth of God's Word, may be deduced from the remarkable fact, that Jehovah has permitted their graven images to be presented afresh to the eyes of men when history had forgotten their similitude. "The Greeks did not begin to write history till Nineveh was in her grave."

Sir H. Rawlinson is said to read the cuneiform characters on Nebo's robe as follows:—"That this statue was dedicated by the sculptor to Phulukh (Pul), the King of Assyria, and to his lady, Sammuramit, or Semiramis, Queen of the Palace" (the date being seen in our table, 772 B.C.) Not all the epithets that follow can be understood, but it is declared that Nebo is "the God who teaches or instructs;" "he who hears from afar," "he who possesses intelligence." Nebo is elsewhere called "inventor of the writing of the royal tablets." He is like the Mercury of the Greeks, though his image is of so much heavier build. In an inner chamber of his temple, the Birs Nimroud, all the bricks were found stamped with an arrow-head. Sir Henry infers that the arrow-head was his symbol, as the essential element of cuneiform writing. (See also p. 57.)

THE AGES REPRESENTED ON THE NIMROUD MOUND.

The great importance of Mr. Layard's discoveries in this Mound of Nimroud or Resen will be evident, because upon this spot are represented *all* the ages of the Nineveh kings. Here is the North-west Palace, possibly and probably of an age before the first Hebrew kings; the Central Palace of Tiglath-Pileser, and Shalmaneser; the South-west Palace, of Esarhaddon, who led captive Manasseh; and the still later South-eastern edifice, which was the most recently opened of all—its level on the mound is shown to be much nearer the surface than that

of even the South-west Palace, even as that king had laid *his* foundation some feet higher than that of the Central or North-west Palaces. Four palaces, two temples, and a royal tomb, will therefore carry us through Assyria's history as noticed in the Bible. Sennacherib may have taken up his residence in the two first palaces by turns; but the great relics of his conquests are at Kouyunjik and Khorsabad. Mr. Layard also excavated Kouyunjik, while M. Botta devoted himself to Khorsabad, of which the grand remains are now in the Louvre; but five folio volumes of their representations are open to the student in our British Museum, and two great winged bulls from Khorsabad, at the entrance of the Egyptian Gallery, face the Nimroud lions, and welcome the spectator to the antiquities of Nineveh.

THE SOUTH-WEST PALACE.

Esarhaddon's Palace was also entirely destroyed by fire. It must have been in existence at about 667 B.C., the date to which we have traced the Divine resolve that Judah should be cast off for her idolatry, and *begin* to suffer "double for all her sins" (see Isa. xl. 2). Many of Esarhaddon's slabs were, however, removed by his grandson to the South-east Palace. The breadth of Esarhaddon's hall appears to have been much greater than that in the former buildings. It was 220 feet long and 100 broad, opening into the interior of the mound by a gateway of winged bulls; while to the south it had triple portals, guarded by three pairs of colossal sphinxes, which commanded the open country, and the Tigris winding through the plain. Mr. Layard considers that this palace gives the best representation, in its general plan, of the palace of Solomon, according to the descriptions of the Bible, though in existence 300 years after his era. But all the magnificence both of Jewish and Assyrian kings—"all the

store and glory of the pleasant furniture"—has perished, and in the tomb all their colours have faded away With wondrous modern skill, a specimen has been restored of the Assyrian shield and helmet, which, spotted with the green rust of ages in one of the glass-cases of the Lobby Chamber, marvellously corroborates the tale of the sculptures. The stone portraits of Assyrian monarchs are before us, though crumbling in decay, with their hunting scenes, their reverence for their hero-gods, their idols, and their victories over the people of Jehovah—the cruel proofs how all the words of the Lord were fulfilled.

"I will set My face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you. . . . And ye shall perish among the heathen, and the land of your enemies shall eat you up. . . . And them that are left alive of you . . . the sound of a shaken leaf shall chase them."—LEV. xxvi. 17, 38, 36.

So said Moses, in prophetic vision, in the same chapter in which he predicts that they shall suffer seven times for all their sins. Do the JEWS of this day know their own history? and do they see it written on these "stones crying out"?

The two tablet figures near the obelisk are identified by Sir Henry Rawlinson with the earlier Shalmaneser, to whom he attributes the obelisk, and with the founder of the North-west Palace. King succeeded king in Assyria, and changed his sculptures to what walls he pleased, and of course preserved the portraits of his ancestors; and meantime prophet succeeded prophet among the Hebrews.

THE PROPHETS.

A prophet was one who announced or poured forth

the declarations of God. He was a *seer*—one who saw behind the veil of futurity as God permitted. But how much must have been uttered at the dictates of the Spirit, which the utterer could not have comprehended! One constant burden of the prophets, however, was to denounce fearlessly the corruption of the rulers of their day. This prophetic order grew up in the time of the kings. Samuel founded a school of the prophets. During the time of the Judges, feast and fast had taught the people, by type and symbol. The priests were to teach by act, and teach by word, as they faithfully did for 200 years after the time when Moses gave them the Law on Serbal; but the priesthood then gradually became a perfunctory office, and bad individuals, as to the present hour, discredited even a heaven-taught system. Prophets were therefore ordained of God, to correct that which had gone wrong. The Lord raised up prophets for His own people. He gave but one to the Assyrians, in the person of Jonah, and for a special errand; but He gave sixteen to Judah and to Israel. Samuel is classed with Moses (Jer. xv. 1), "Though Moses and Samuel stood before Me;" but "Moses and the prophets" are spoken of distinctively by our Lord Himself; and in Revelation, do we not also hear of the song of "Moses and the LAMB"?

The prophets were the national poets—the annalists and historians, in a measure, for they wrote much incidental history. They preached morals and religion, expounded the law, and had a power half pastoral and half political. Their personal appearance may, perhaps, be still represented by that of the Eastern dervish; but their grand and crowning peculiarity was, that God made them the instruments of His revelation. They have taken their place in the canon of Scripture, because

Jehovah has confirmed their word by its fulfilment. Some of them predicted the birth and acts of Christ, though born 700 years before His era.

ISAIAH.

ISAIAH prophesies in the days of four sovereigns—Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. He sees, therefore, Tiglath-Pileser, Shalmaneser, Sargon, and Sennacherib. His first general message is to Uzziah and Jotham, when to the outward eye their kingdom is flourishing in its worldly condition, but to the prophetic eye all is soon to be laid waste. Isaiah sees the chosen nation in the light of a man wounded unto death, and soon to be left desolate. The seeming religion of Judah is now all hypocrisy; the "silver is become dross," and "Zion must be redeemed with judgment." Oh! what a guide are the first chapters of this prophet down the Kouyunjik side gallery of the British Museum.

KOUYUNJIK GALLERY.

On the left hand as we enter is a cast from a bas-relief, cut in the rock at the mouth of the Nahr-el-Kelb River, near Beirut, in Syria. "It is now known," says Mr. Vaux, "to represent Sennacherib, and is therefore fitly placed at the head of a series of his monuments;" but the spectator should be enabled to realize where the original of this cast is found. It was made with considerable difficulty from the rock of the Nahr-el-Kelb, which overhangs the immemorial highway that leads along the seacoast from Egypt into Asia Minor. Here the portrait of Sennacherib is placed beside six other Assyrian kings, and accompanied by three Egyptian bas-reliefs bearing the name of Rameses. The cuneiform inscription which might explain the Assyrian

portraits is so much injured as to defy all efforts at transcription. But though this portrait bas-relief comes from Syria, we are now in the presence of the relics from Kouyunjik. Our country again owes to Mr. Layard the valuable excavations of the years 1849 and 1850 in the mound of Kouyunjik, opposite the town of Mosul. These are considered to belong almost certainly to the times of Sennacherib and his grandson, Sardanapalus the Younger. Most of the Kouyunjik sculptures were split and shattered by the action of fire in the final conflagration of Nineveh. Of this the blackened surface of some of the slabs still tells. We see them on the left hand side in passing up the Museum Gallery.

The palace of Kouyunjik exceeded in size and magnificence all others hitherto explored. It occupied 100 acres; had halls 150 feet square, out of which opened grand portals, three on a side, into other halls, and these again into chambers flanked by the same colossal figures and winged bulls, so that Mr. Layard, who uncovered sixty different chambers, says it would be difficult to conceive anything more imposing than these triple colossal groups, either harmoniously coloured or overlaid with gold, and as seen in perspective by those who stood in the centre of the dimly-lighted hall, ever guarding the entrance of each sacred chamber, like the cherubim in the temple of Solomon.

We must therefore lift our ideas from the narrow galleries (which are yet of characteristic architecture) in which these solemn old Assyrian bas-reliefs are now preserved, to imagine hall opening out of hall, with shadow cool and welcome, under an eastern sky, and the sculptured wainscoting in every chamber telling of the conquests of these kings of kings. All we have yet to see in the Museum (*not* brought from Nimroud)

was found in the buried halls of Kouyunjik. Yet we possess, of course, but the fragments of works once much more extensive.

CONQUEST OF MERODACH-BALADAN.

The slabs marked 4—8 in all probability commemorate the expedition of Sennacherib into South Babylonia against Merodach-Baladan, King of Babylon, the same who sent letters and a present to King Hezekiah (2 Kings xx. 12), to whose ambassadors he displayed all his precious things; on which occasion Isaiah prophesied that as a reward for his vain-glory his own sons would be taken as eunuchs into the palace of the King of Babylon. (See fulfilment in Dan. i. 3.)

On these slabs is noticed a piece of water, thought to be part of the river Euphrates in its flooded state, and a combat in boats is going on. The vanquished are raising their hands in supplication, headless bodies are seen in the water, and men are escaping up a reed-covered bank, while Assyrians in triumph hold up the heads of the slain. According to the cylinder record of Sennacherib this conquest was previous to the taking tribute of Hezekiah, likewise commemorated in its columns.

SLABS FROM A GALLERY LEADING TO THE RIVER.

The slabs 34—43 are part of a series of sculptures which originally lined the two walls of a long narrow gallery leading by an inclined plane from Kouyunjik towards the Tigris. On one side, descending the slope, were fourteen horses, led by grooms; on the other, ascending into the palace, were slaves bearing food for a banquet; rows of dried locusts and trays laden with pomegranates, grapes, and apples may be remarked as furnishing a part of the fare.

THE SUSIAN SLABS.

But if we now pass to the other side of the gallery, slabs 45 and 47 represent a battle—which it appears from the inscriptions took place in Elam, or Susiana, situated north of Chaldea—between the countries of Babylon and Persia. The Assyrians are here again in peaked helmets, with coats of mail and large shields, and sometimes with the battle-axe and mace. The enemies use merely the bow and have no helmet, but their long hair is bound with fillets.

ELAM, OR SUSIANA.

The Book of Daniel leads us to connect "Shushan the palace" with the province of Elam (Dan. viii. 2); and for the name of Elam we must recur to the Patriarchal times, and the tenth of Genesis. Elam was the eldest son of Shem, and Asshur his second son; Arphaxad, the chosen father of the chosen line, being only the third son. Elam appears to have founded a kingdom which, for a time, became pre-eminent in power. See the nations who served Chedorlaomer, Gen. xiv. 4 (also p. 312). Elam is noticed by Jeremiah as receiving the "cup of God's fury," among the other nations (Jer. xxv. 15, 25,) and the word there spoken is ratified in chap. xlix. 34—49:—

"The word of the Lord that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

"Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might.

"And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. . . .

"And I will set My throne in Elam, and will destroy from thence the king and the princes, saith the Lord.

"But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord."

The name of Elam is in the grand funeral inscription of Ezekiel.

At Erech (or Warka) in Chaldea, the second city of Nimrod, the daughters of the famous ancient nations took their places alike literally and symbolically "in the sides of the pit," during the rise and fall of their kingdoms. Here they buried their dead for more than 2000 years (see p. 51). Warka was a vast necropolis; and Lower Chaldea abounded in sepulchral cities of immense extent; but Warka seems to have been the most sacred. Sir Henry Rawlinson considers it to have been Ur of the Chaldees. Ezekiel's description is magnificent, and surely applies to it. It comprises all the sons of Noah; Shem's race are there in his posterity of Elam and Assur; nor is Edom missing, nor the Zidonians, or Phœnicians; and the children of Ham are there, at least as conquering or colonizing "the multitude of Egypt."* Nor is the line of Japhet wanting, for there are Meshech and Tubal with all their multitudes. (See p. 347.)

"Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword;

"There is Elam and all her multitude round about her grave. . . .

"There is Meshech, Tubal, and all her multitude. . . .

"There is Edom, her kings, and all her princes. . . .

"There be the princes of the north, all of them, and all the Zidonians."
—Ezek. xxxii. 22—29.

But the line of Arphaxad were not laid in that grave. In *their* great "valley of dry bones" the same prophet (Ezek. xxxvii. 2) sees them lie *alone*:—

"Very many in the open valley; and, lo, they were very dry.

* Mr. Layard found some Egyptian remains in the Mound of Nimroud which he could not account for. (See p. 374).

"And God said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

"Then He said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

"Therefore prophesy, and say unto them . . . . Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

"And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

During the period of the greatness of Babylon and Assyria, Elam can only be regarded as the foremost of their feudatories. Like the other subject nations she retained her own monarchs, and seems to have been perpetually revolting, and engaged in battle with her conquerors. The Elamites appear to have very tenaciously retained their nationality, and to have preserved their peculiar language up to the day of Pentecost. One thousand two hundred and fifty-four of the children of Elam returned with Zerubbabel from Babylon (Ezra ii. 7), and the name of Elam occurs among the chief of the people who signed the covenant with Nehemiah (Neh. x. 14). There must, therefore, have been an intimate connection with Judah, or Israel, and this is evident in these restored sculptures. (See illustration p. 406, and description of captives p. 399). And where are now those "outcasts," who like the Jews were to be scattered into every nation under heaven? Their race cannot have died out, for in the latter days their captivity is to be turned again; and *in that day* when the "Root of Jesse shall stand for an ensign of the people, and His glory shall be glorious." (See Isa. xi. 10, 14.)

"It shall come to pass *in that day, that* the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros (Lower Egypt?), and from Cush (Ethiopia?), and from Elam, and from Shinar, and from Hamath (Upper Syria?), and from the islands of the sea (Great Britain?)."

Therefore, if the outcasts of Elam are to be restored in that day, they are existing still, though scattered. *What wandering tribes still speak a language of Elamitic or Persian origin?* It is said by those who are competent to judge, the Gipsies. Max Müller traces the Sanscrit language in India up to the time of Moses, and marks as descending from its *Aryan* source the now spoken dialects of Hindustani, Mahratti, and Bengali. He considers that Sanscrit was the spoken language of India for at least some hundred years before Solomon, and Bournouf has since proved the ancient Persian language of the Zend, and Sanscrit to be very nearly allied.

Max Müller traces up to this source the language of the Gipsies, belonging equally to Asia and Europe, "a language which, although most degraded in its grammar, and with a dictionary stolen from all the countries through which the Zingaris have passed, is yet clearly an exile from Hindustan."* The affinity allowed by this great authority between Zend and Sanscrit is a very important point; the latter being the source of Hindustani, will account for the gipsies, if they are the outcasts of Elam (as thought by Dr. Marsh, and the Rev. R. Walker, of Purleigh), speaking a language so akin to Hindustani as they do, in all countries whither they wander. Did the "outcasts of Elam" migrate *first* to Hindustan, and, being there confounded with the Sudras, wander on till we find them, more than half a million in number, on the continent of Europe. 18,000 of them are in England, still roving from lane to lane, and from common to common, living under a few bent sticks and an old smoked blanket; while the eye, mouth, ankle, hand, and quick manner, especially of

* See Max Müller's Lectures on the "Science of Language," p. 198.

the female gipsy, are said to be of perfectly Eastern character.

BATTLES WITH THE ELAMITES.

Although slabs 45 to 47 in the Kouyunjik gallery were found in Sennacherib's palace, they appear to have been not his sculptures, but his grandson's, who is called by Sir H. Rawlinson, Assur-bannipal III., or Sarda-napalus III. On the Susian slabs are seen the Susians, in great disorder, descending an artificial mound, and hotly pursued into the plain, where their king's chariot is overturned, and the monarch slain, while he is praying for his life.

The Susian army being routed, the dead horses and men float down the river, and the Assyrian soldiers bring from the battle-field a number of heads, which are heaped up in the corner of a tent, in which one bearded and two beardless Susians are standing, to whom it appears the heads are shown.

In the upper part of the adjoining slab, we observe a scene of terrible cruelty. Two men are being flayed alive, and to one of these an Assyrian, with violent gesture, appears to be addressing a few words, written in cuneiform characters above his head. They signify that, having spoken blasphemy against Assur, his tongue has been rooted out. Another poor wretch is having his ears pulled off, and some of the captives have their hands manacled in iron fetters, and kneel over an object which may be a chafing dish with hot coals. All which takes place in the presence of the king in his chariot, under his royal umbrella. Before him stand two rows of *hakim*, or wise men (see Esther vi. 13), and ten of his eunuchs assisting at the judgment scene.

Among the crowd of captives are some men of short stature and remarkable costume (perhaps made so dwarfish to render them ridiculous). They wear long fringed robes, boots that turn up at the toes, and a very peculiar cap. They are fettered and manacled, and are each made to carry, slung from the neck, the head of a slain countryman (perhaps a most dear relation). One of them awaits the trial in view of the barbarities recently mentioned. Another stands before the king accused by a man who buffets him and spits in his face. By a refinement of cruelty, the man who treats him with such great indignity is made to appear a fellow-countryman.

Although the head-dress of both differs somewhat from the short personages above described, they appear to belong to the same race. The act of spitting in the face of a person was considered the greatest insult that could be offered. See Deut. xxv. 9.

"They abhor me, they flee from me, and spare not to spit in my face."—JOB xxx. 10.

And to this day an Oriental in relating any circumstance of which he desires to express the utmost contempt, will make this gesture with his mouth.

We have here a perfect picture of the affront offered by Judah to her unknown King before the judge and assembled court, six centuries afterwards.

"Then did they spit in HIS face, and buffeted him; and others smote him with the palms of their hands."—MATT. xxvi. 67.

The above five captives in the peculiar dress on these Susian slabs, are thought by Mr. Vaux to have a marked Hebrew physiognomy, and he notices that they are dressed in "the national costume." The presence of Jews in Shushan, we learn from the Book of Esther;

they were carried there in the captivity, and, as these slabs would show, were no strangers there before that time. The total submission of the Susians to Assyria is depicted by prostrate and kneeling figures, followed by musicians, among whom are women and children. Along the bottom of the three slabs flows a stream apparently choked up with dead men, horses, and bows and quivers. A confluence of two streams is represented, large and small, and two castles are built on the smaller one, whose stream is shown to be very rapid. If the city be Shushan, as the readers of the inscriptions assume, the river would be the Ulai, which derives its name from *Ul*, to be strong; and it would be that rapid river on whose bank the prophet Daniel stood when he was at Shushan, while there passed before him the vision of the ram—

"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."—DAN. viii. 16.

Daniel, as we are aware, lived from the time of Nebuchadnezzar to that of Cyrus, and knew of God's personal dealings with both kings, being employed to interpret His will to the former; yet but for the sake of identifying Shushan the palace with the Susa of these slabs, we ought not in this volume to overstep THE TIMES OF THE JEWISH kingdom, and must now pass rapidly to the next sculptures, Nos. 51 and 52, and observe Sennacherib in his chariot, directing the work of his slaves.

SENNACHERIB.

Isaiah the prophet shall be our guide, as girded in the worn black haircloth of mourning, he utters his third and fourth chapters. As we pass from the Central

Saloon, we have seen his former descriptions beginning to be verified, in the sackcloth of the women and the fetters of the men; and now the "mighty man and the man of war, the prudent and the ancient and the captain of fifty, the cunning artificer and the eloquent orator" must "go into captivity," for "Jerusalem is ruined and Judah is fallen." They must go and pile mounds for Sennacherib's palaces, and must transport his great bulls.

SENNACHERIB IN HIS CHARIOT.

Behold them at Kouyunjik: the king stands in his chariot, beneath the royal parasol, to receive the captives and the spoil taken from the conquered people.

Oh! if that same great prophet could arise and walk with us through this Kouyunjik gallery, and could see how Sennacherib has delineated his conquests and his achievements! We perceive how the "high places were builded," and upon the builders, the prophet would say, as in his forty-seventh chapter—

"Thou didst show no mercy; upon the ancient hast thou very heavily laid thy yoke."

The Assyrian artist has most successfully conveyed a remarkable expression of fatigue into the attitudes, and of age into the countenances and limbs of the king's captives. Many of them are surely Jewish: here is the cap-point turning back, and lappets now cover the ears; bare-footed, and bowing beneath their heavy baskets of stones, the "honourable man" and the "mighty" and the prudent and the counsellor, painfully ascend the mound. These are no labourers born—they are patrician slaves; there are younger men among them, whom the task-masters seek to afflict more heavily, and some of these wear fetters, others are chained two and two. (In the glass cases before these slabs, lie *the very fetters*, massive and sprinkled with the verdigris of age, which galled those limbs of old). Has the Lord returned evil for evil? Isaiah says—

"The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts."—Isa. iii. 14, 15.

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

"I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."—Isa. x. 5, 6.

ANOTHER SIEGE OF SENNACHERIB.

The prophet Isaiah sings the Psalm of the vineyard. (See Isaiah v.).

"My well-beloved hath a vineyard in a very fruitful hill. . . . What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

Judea was the land of the vine and the olive. In the delineation of the country conquered by these Assyrian lords, and in defiance of all perspective, vines with great bunches of grapes, causing us to think of the vines of Judea, overhang the scenes of blood and murder.

The remaining bas-reliefs in the gallery all belong to the time of Sennacherib, and depict further details of Assyrian cruelties. On the Mound men are doing the work of horses; either pulling the king in his chariot, a sort of moveable throne, or dragging carts, or, along the river-sides, boats, containing weighty obelisks; and they are all men with the peak and lappet caps, driven by tyrant overseers with sticks. "In this living and universal language of art, we may well believe that we see a picture of the sufferings to which the children of Israel were exposed when their cities fell before the conquering Assyrians, and their inhabitants were sent to colonize distant provinces of the empire; and, thus, doubtless were driven the inhabitants of Samaria through the desert to Halah and Habor, by the river of Gozan and the cities of the Medes."

THE SUBTERRANEAN HALL.

We now re-pass the Central Saloon, and by way of the Lobby Chamber, descend to inspect the records of further deeds of cruelty by Sennacherib before Lachish.

The sculptures in this chamber, discovered during Mr. Layard's stay at Mosul, were in better preservation than any found before at Kouyunjik, and they evidently represent the siege and capture of a city of great extent and importance, which appears to have been defended by double walls and fortified outworks. The country around it is hilly and wooded, abounding with the fig

and the vine. The locality of Lachish is not very certain. Dr. Stewart thinks it an hour's ride from Beer-sheba. Mr. Layard says that in none of the other sculptures were so many warriors represented drawn up in battle array, as in this siege, and in such a compact and organized phalanx. Ten banks or mounds are thrown up against the city, and seven battering rams have been rolled up to the walls.

The besieged have defended themselves with great determination: archers and slingers are showering arrows, javelins, stones, and blazing torches on the enemy. Part of the city has, however, been taken. Beneath the walls the Assyrians are commencing their tortures. A procession of captives is driven into the presence of the king, who, gorgeously-arrayed, receives them seated on his throne.

SENNACHERIB.

Again, we see the unmistakeable Jewish physiognomy of the defeated race, and the women clothed in sackcloth are in the same carts as in the central palace slabs. The captives are brought into the royal presence by the Tartan of the Assyrian forces, possibly the Rabshakeh himself (followed by his principal officers), who were speedily afterwards despatched to Jerusalem.

"And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem."—2 KINGS xviii. 17.

Mr. Layard and Dr. Hincks name this besieged city

"LACHISH," from their reading of the inscription near the throne of Sennacherib, and Mr. Layard says in a note, "We may infer that the city soon yielded." There is, however, no statement either in the Bible or Josephus that it was taken. It is only said of Sennacherib (2 Chron. xxxii. 1) that he "thought to win" the fenced cities of Judah for himself. When Rabshakeh returned from Jerusalem

"He found the King of Assyria warring against Libnah, for he had heard that he was departed from Lachish."—2 KINGS xix. 8.

While in Jer. xxxiv. Nebuchadnezzar is mentioned as fighting against Lachish and Azekah.

"For these defenced cities remained of the cities of Judah."

It may be possible, therefore, that Sennacherib did not complete his conquest, although he may have ordered to be sculptured the circumstances attending the beginning of his siege.

There are many other objects of interest in the Subterranean Hall. Some of the slabs (excavated by Messrs. Loftus, Taylor, and Rassam at the expense of the British Government) represent a lion-hunt, and, dating from the latest period of Assyrian art, exhibit far greater freedom of design and more delicacy of execution—particularly in the animal forms—lions, wild horses, asses, dogs, deer, and goats—than the bas-reliefs from Nimroud or the earlier monuments from Kouyunjik.

One small slab presents King Assur-bannipal with the queen at a banquet, under a bower of vines. Another of deeper interest, near it, gives the figures of Jewish priests, with the "linen bonnet" which Mr. Holman Hunt, the eminent painter of OUR SAVIOUR IN THE TEMPLE, has often noticed, and remarked that he

studied his picture from similar living models in Jerusalem. It is said in Exod. xxviii. 40, concerning the sons of Aaron—

"And bonnets shalt thou make for them, for glory and for beauty."

The edge of this "consecrated" bonnet appears to be jewelled; it is a "goodly bonnet of fine linen" (Exod. xxxix. 28); but the wearer in his long robe is so

CAPTIVES TAKEN IN SUSIANA.

emaciated that he seems nearly starved to death. The contrast between the stout arm of the captors and the thin, shrivelled limbs of the sufferers praying for quarter is indeed a "dumb stone crying out."

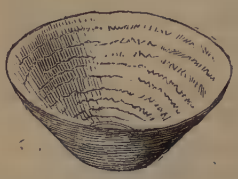
Sir Henry Rawlinson reads this inscription as concerning the kings of Susiana, compelled to pay tribute to Assur-bannipal III., sitting on the throne of his glory.

The sculptures which line the lower end of the subterranean hall are said to record the conquests of Assur-bannipal III.—again, probably, over the Elamites, or exiled Israel in Susiana. Once more the king in his chariot receives prisoners, people in long dresses and with fillets on their head. Some are fighting from battlements, some are getting away among the reeds by a river side. Some are in fetters, and are bearing bows very different to those of their conquerors. Women with the peculiar leathern bottles again lead away little children; priests with the round bonnets (but not like the chief priests') appear among the conquered people. Some of the captives carry bags of gold dust, or water skins and copper caldrons like those on the obelisk; some have their hands tied behind them; some are under the rule of rude soldiers about to beat and even stab them; women with their hair in nets, as described by Isaiah, are begging quarter. There is great spirit in the oppressed race, for one king chops his enemy's bow in two as his own head is being cut off. The captives have all long dresses, and over some of them, in fetters and handcuffs, their oppressors shake the gory heads which they have already decapitated.

But our tale is told, our picture tale. We have hitherto laid chief stress on the universal language of art.

In the next and last chapter we must further call Sir Henry and his friends to our assistance, with the added light of the Inscriptions. In the glass cases found in the inner subterranean chamber, Chaldea's graves have rendered up their spoils—often of iridescent tear-bottles, of exquisite rainbow hues. Part of an iron bridle, and crumbling fragments of chain armour,

invite the eye, with some bowls brought by Mr. Layard from Babylon, where else he found so little. "Some bowls, or cups, of terra cotta, round the inner surface of which were inscriptions in the ancient Chaldean language, whose letters appear to be an admixture of the Syriac and Palmyrene. The writings are in general," he says, "charms against evil spirits, and they must have been written long prior to any existing Hebrew manuscripts. Sometimes pure Hebrew sentences are found mixed with the Chaldee, and the words Hallelujah and Selah occur in almost every one of them. In the East, a charm written in this way on a bowl, is still often washed off with water by a sick person, and drank as a means to his cure."



In another compartment is the ancient earthen Lamp of the tombs, which we have chosen as a symbol of the help we look for from the decipherers of the Inscriptions. We cannot but gaze on it with reverence—the soot that has blackened its rim, is from smoke 3000 years old.

THE ROCK OF BEHISTUN.

CHAPTER XV.

THE STONES OF PERSIA.

THE ROCK OF BEHISTUN—SPECIMEN OF ITS LANGUAGES—PERSEPOLIS—INSCRIPTION ON THE HALL OF XERXES—THE TOMB OF CYRUS AT MURGHAE—THE PORTRAIT PILLAR—THE ARYAN RULE—THE BEHISTUN INSCRIPTION—ASSYRIAN TABLETS—SCRIPTURE NAMES—THE MEDES—AHASUERUS, XERXES—MEDES AND PERSIANS—ZEND AND SANSCRIT—THE MAGI—THE MODERN PARSEES—THE ASSYRIAN TABLETS—KINGS, GODS, PLACES—COMPARISON OF RESULTS BY CUNEIFORM READERS—A NEW DECIPHERER—THE BLACK STONE OF SHUSH—LETTERS WITHOUT ARROW HEADS—A CLAY LIBRARY—SYLLABARIES—PHŒNICIAN CHARACTERS—COUNT GOBINEAU—MR. FORSTER—THE INSCRIPTION READERS—THE FRENCH INSTITUTE—BABYLON—THE BIRS-NIMROUD—THE SARGONIDÆ—THE TOMB OF DANIEL—THE END.

ON the western frontiers of Media, and on the high road from Babylonia to the eastward, a rocky hill rises abruptly from the plain to the height of 1700 feet; it is not an isolated hill, but the face of the end of a range of hills. This hill has always been considered sacred. The Greeks say that a temple of Jupiter once stood upon it. The name Behistun is derived from Bagistane, or "the place of Baga"—*i.e.*, God.

In the year 1837, Colonel Rawlinson, then a young man, happened, with his troop, to be in the neighbourhood of this ROCK OF BEHISTUN, and his attention was drawn, not for the first time, to the remarkable figures and inscriptions upon it, carved at an elevation of 500 feet from its base. Now he knew that the neighbouring Arabs spoke of these as the sculptures of DARIUS, and

he remembered to have heard, when a boy at school, that some scholar, in Germany, had made out a name in some similar inscription; and this vague remembrance allured him onwards, especially as the French, who had become aware of the importance to history of what was written on this rock, had sent out an expedition of their learned men, who, after spending a fortnight at its foot, departed, saying, that "The work of copying those inscriptions could never be accomplished."

But Colonel Rawlinson was not so ready to give up the task in despair. He soon observed enough to make out that they were in three languages, though in a similar character; a clue to the reason of which was afforded by the fact, that if a governor of Bagdad, at the present day, wished to publish an edict for general information, he would be obliged still to employ three languages: the Persian, Turkish, and Arabic. In the age when these inscriptions were engraved, the languages were supposed the Persian, Median, and Babylonian, and the labour bestowed upon the undertaking must have been enormous. When the face of the rock could not be polished, to prepare it for the writing, from the unsoundness of the stone, other fragments had been inlaid, embedded in molten lead, and so nicely fitted, that careful scrutiny is at this distance of ages required to detect the artifice. Holes or fissures were thus filled up, and then polish bestowed upon all preparatory to the writing.

But the real wonder of the work consists in the inscriptions. It might be said of them as of Hisn Ghorab, "Graven with an iron pen and lead in the rock for ever!" The Median is the most beautiful. It is evident that after the preparation and engraving of the various characters, another coating of siliceous varnish

has given a clearness of outline to each individual letter, and this varnish is now far harder than the limestone rock beneath it. It has been washed down in several places by the trickling of water for three-and-twenty centuries, and lies in flakes on a foot-ledge like thin layers of lava; but it is only in the great fissures, caused by the outbursting of natural springs, and in the lower part where violence may have been used, that the varnish has entirely disappeared.

Framed in, as it were, by the inscriptions, the eye traced on this rock a pictorial representation of a king, in colossal size, as kings were always depicted by the Egyptians and Assyrians, resting his foot on the body of Gomates, the Magian, who lies prostrate, with uplifted hand, the king's huge bow resting on his chest. Other prisoners, nine in number, are fastened together in a file, by a cord passing round the neck of each, and their hands are tied behind them. The last wears a Scythic cap. The accompanying accurate delineation has been reduced, by an accomplished friend, from the lithograph in the "Journal" of the ROYAL ASIATIC SOCIETY.

In this singular sculpture Sir R. Ker Porter had once imagined Tiglath-Pileser and the ten captive tribes! and he assigned to the tribe of Levi the sacerdotal mitre of the last in the train. Another and later traveller, Keppel, even supposed he saw in the far-off figures Queen Esther and her attendants; but the wild Arabs continued to declare that DARIUS CARVED THE ROCK, and Colonel Rawlinson determined to satisfy himself of the truth, by securing at least veritable copies of the inscriptions which attended the figures. He made many personal ventures, being himself very agile; "but the Babylonian inscription," says he, "stood out on a ledge

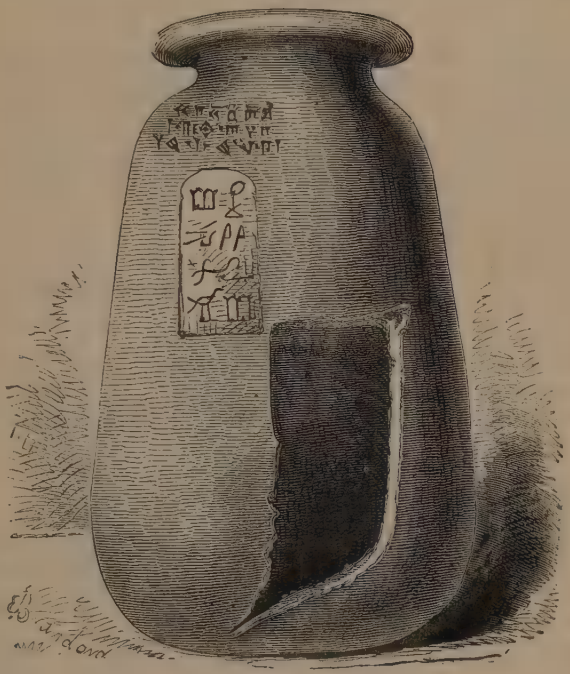
overhanging the Persian, and that I was tempted to give up, for I could not scale the precipice; and the boldest cragsman said it was unapproachable. A wild Koordish boy, however, was found, who, hanging on with his toes and his fingers, swung himself to a point where, under my directions, he pressed soft sheets of paper into the well-graven forms, and brought down, with the raised appearance of letters for the blind, these Babylonian characters—precious as the Rosetta stone, and now nearly doomed to destruction, for, owing to the trickling of water from within the surface, much of the inscription has since actually fallen."

The same persevering British officer having succeeded in copying from time to time portions of the PERSIAN inscription of this tablet, began to study the characters at Bagdad; and copies being conveyed to Europe, the subject again excited attention among the learned in England and Germany, the patient labour of all parties resulting in similar conclusions. They reasoned from the known to the unknown—they observed that certain groups of the letters were exactly similar, and concluded that they must be *titles;* and those which followed or preceded them being different, were supposed to be, probably, the *proper name* of the king who made the record. Hence, an alphabet was after a time obtained —which served for the explanation of other groups—similarities of grammatical construction, in the Median column, being discovered with the Chaldee and Hebrew languages; but it was not until after *twenty years* of persevering toil, both in obtaining and deciphering inscriptions, that Sir H. Rawlinson, in 1857, afforded us the following information:—

He says, "A sufficient number of records are now brought to England to task the patience of twenty stu-

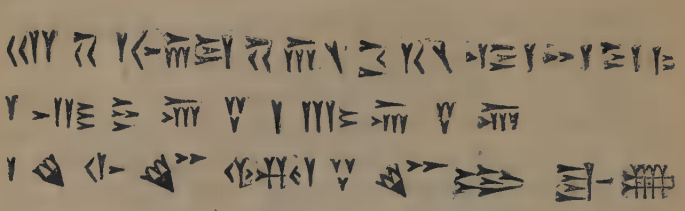
dents for half a century, and the alphabets of each of the three languages are more or less ascertained."

The first thing that an unlearned person asks consequently on this declaration, is, to be introduced to these alphabets, or at least to be shown specimens of these three different languages. The initiated will



VASE OF HALICARNASSUS.

point to a precious broken vase in the glass case of the Lobby Chamber at the Museum, and say, "Here is a vase found at Halicarnassus, and here is the name of Xerxes upon it, three times repeated, in Persian, Median,



THE NAME OF XERXES IN CUNEIFORM. 1. PERSIAN. 2. MEDIAN. 3. ASSYRIAN.

and Babylonian cuneiform characters; and again, the vase has the same name in Egyptian hieroglyphics, as read by Champollion and Birch.

THE NAME OF XERXES IN EGYPTIAN HIEROGLYPHICS.

Mr. Loftus discovered among the ruins of Susa, or Shushan, the palace, fragments of alabaster vases, on which are characters precisely similar to these. These fragments also are in the British Museum.

PERSEPOLIS.

In the twenty years to which reference has been made, the world had owed much to Col. Rawlinson, and also to other students. It had been aware of the existence of these arrow-headed characters long before the disinterment of Assyria's capital by M. Botta and Mr. Layard. Pilgrims and missionaries had first told of such signs as existent at Persepolis; from Pietro della Valle, in 1621, to the commencement of this century. Niebuhr, Ker Porter, Morier, and Rich can never be forgotten as travellers in that direction; but no one had set much store by information concerning this strange language.

Persepolis lay as described by numerous writers, with its tall white, ruined columns rising in naked majesty at the foot of the dreary ridge of mountains

which joined the wide and verdant plains of Merdusht. This skeleton of glory and beauty stands on the Bend-amir (the old Araxes), and was once, says Diodorus, "the richest of cities under the sun." It was the link between an Assyrian past and a then Greek future.

Some few remains of Persepolitan sculptures may be seen on the wall at the left hand of the Tablet-king of the North-west Palace, in the British Museum.

At the foot of one of the mountains in the back-ground of Persepolis, which projects a little from the main range, a terrace of grand masonry, approached by a noble stairway, had been constructed by the ancients, and on this platform still remain the ruins of the monuments of Darius and of Xerxes. Colossal winged bulls with human heads, and kings seated on their thrones under the royal parasol, are surrounded by their officers and followed by their slaves; and above all hovers the figure of the supreme god of the Persians, *Ormuzd*, like another symbol of *Assur*, but with a change of name. This is called the Persian Feroher.

On sculptures, and tablets, staircase, bulls, and kings, around the window frames, and on doors and columns everywhere are spread the arrow-headed characters. Sir Henry, arrived at his present date of decipherment, can at once translate these ancient PERSIAN records, and Mr. Vaux, with a drawing of one of the winged bulls after Sir R. K. Porter, gives the inscription as now read upon the entrance gateway of the Hall of Xerxes.*

INSCRIPTION ON THE HALL OF XERXES.

"The great god Auruzmada (Ormuzd) he it is who has made this world, and who has given life to mankind. Who has made Xerxes king . . . both king and lawgiver. I am Xerxes the great king, the

* See "Nineveh and Persepolis," 366.

king of kings . . . . the supporter also of the great world, the son of king Darius the Achæmenian.

"Says Xerxes the king, by the grace of Ormuzd, I have made this gate of entrance, there are many other nobler works besides, in this Persepolis which I and my father have executed . . . . Says Xerxes the king, may Ormuzd protect me and my empire, and that which has been executed by me and my father.—May Ormuzd protect it."

THE TOMB OF CYRUS AT MURGHAB.

The sculptures of Persepolis are a living witness to the faithful accounts which Herodotus has transmitted to us of the Persian dress and arms—the long robe, the bow, and the short spear, with the hair flowing behind. Neither Herodotus nor Xenophon mention Persepolis as among the palaces of Cyrus.

For any relics of the Great Monarch, whom God names by *name among the Persian kings as his "Shepherd" and his anointed* (Isa. xliv. 28; xlv. 1), and who is indeed referred to ten times in our sacred Scriptures, we must visit MURGHAB. It is about fifty miles from Persepolis, on the road to Ispahan, where a building of an extraordinary form still remains resting on a square base of blocks of once beautiful white marble, which rise in seven layers pyramidally. The small edifice that crowns the summit is also of marble with a shelving roof, the base and sides being all fixed together with clamps of iron. The extent of the chamber, which was entered by Sir R. K. Porter, is 7 feet wide, 10 feet long, and 8 feet high; the marble floor within was perfectly white, otherwise the monument is black with age, and has suffered cruelly from the fierce blows of barbarian hammers.

The evidence of this curious monument being really the tomb of Cyrus seems very complete. It was once shrined, according to the testimony of Aristobulus, in the royal garden or paradise of the Pasargadæ,

amid which a grove of trees was planted, and within the tomb was the golden coffin of Cyrus, hung round with coverings of purple, and the carpets of Babylon.

The historian remarks the extreme narrowness of the entrance door,* and his mention of a house of stone with a roof shows that this construction struck him as peculiar. The tearing away of the golden coffin is marked by the holes in the floor; for it was doubtless a speedy lure to cupidity. And Plutarch states that the officers of Alexander plundered it. No inscription can be detected upon this royal sepulchre.

THE PORTRAIT PILLAR.

M. Grotefend, a German scholar, found in M. Morier's works, the copy of a cuneiform inscription, which that traveller had discovered on a pillar at this same village of Murghab, and Professor Lassen agreed in Grotefend's decipherment. *A perfectly identical inscription* was also found by Sir R. K. Porter over a very singular figure at Murghab, which it seems natural to suppose may be a portrait of the great Cyrus himself with mythological additions. It was carved on an immense single square column, formed of a single block of marble. It has formed the centre of other columns, and is itself 15 feet high. The chiselling of the face is exquisite, and the rose fringe of the dress most delicate; the statue is four-winged, and from its head project two large horns which support as it were three columns of a miniature balustrade with globes above and below. Over all is the inscription exactly similar to the one deciphered by the German scholars

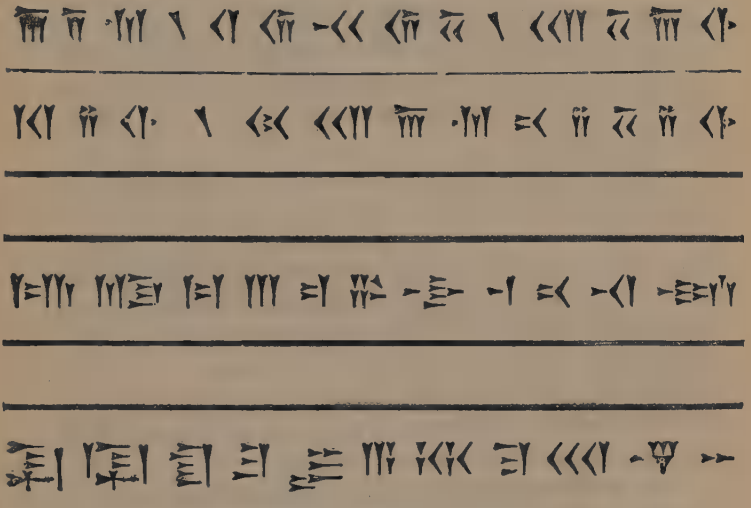
* This corresponds with Sir R. K. Porter's account of the present appearance of this building.

on their pillar, and this reading is also confirmed by Sir H. Rawlinson.

SUPPOSED FIGURE OF KING CYRUS.

By the testimony, then, of Murghab, in the days of Cyrus; of Behistun, in the time of Darius; and of Persepolis, in the age of Xerxes (we place them now in

chronological order), the arrow-headed characters were used to express the ancient Persian language, and Sir Henry, after his valorous conquest of such rich abundance of fresh material for study, in the copies of the tri-lingual tablets of the Rock of Behistun, could yet little have foreseen how immense was the importance of the direction which this gave for the minds of men skilled in the science of language, to examine this old Persian source. He could not have then foretold the



INSCRIPTIONS OF CYRUS AT MURGHAB.

"I am Cyrus the king—the Achæmenian."

resurrection of Nineveh with her vast stores of Median and Assyrian records, to which the Persian tablets would in future serve as, at least, a partial key.

THE ARYAN RULE.

It now remains to trace the power of Persia to its earliest rise. If we take the Bible statements as our guide we shall carefully observe the destiny of the unchosen posterity of Shem and Abraham. *Each had one chosen son.* In Shem's case, ARPHAXAD alone was chosen; while Elam, Asshur, Lud, and Aram yet remained as the fathers of the future races who appeared by turns as the powerful rulers of Asia Minor; of Persia, Assyria, Lydia and Syria. From Elam, the elder, springs one of the earliest kings (see Chedorlaomer), and this stock is still the source of what our linguists call the ARYAN, or Noble Nations, in whose tents, Japheth dwelling, is "enlarged"—

> "God shall enlarge Japheth (said Noah), and he shall dwell in the tents of Shem."—GEN. ix. 27.

And "by these were the isles of the Gentiles divided. There seems no clearer origin for the Medes, so closely linked with the Persians, than MADAI, the third Son of Japheth (Gen. x. 2); and Ahasuerus the king of the Medes and Persians, is found in the days of Esther, reigning on his throne at Shushan, the palace in the province of ELAM (the chief province of Persia), over 127 provinces, from India to Ethiopia."

The Ancient Rock of Behistun—if that Persian record is read aright—tells us the same thing. The Ahasuerus of Esther is now considered to be the XERXES of Persepolis, the son of Darius, and we know from history that no Persian or Median king *before Darius* was possessed of so enormous an extent of territory as that given in the Bible to Ahasuerus, and on the rock, to Darius his (supposed) father.

What, therefore, says this ancient rock, with its solemn voice of more than 2000 years old? It speaks as follows:—

PART OF THE INSCRIPTION ON THE ROCK OF BEHISTUN.

"I am Darius, the great king, the king of kings, the king of Persia, the king of the dependent provinces, the son of Hystaspes, the grandson of Arsames, the Achæmenian.

"Says Darius the king: My father was Hystaspes. Of Hystaspes, the father was Arsames. Of Arsames, the father was Ariyamanes. Of Ariyamanes, the father was Teispes. Of Teispes, the father was Achæmenes.

"Says Darius the king: On that account we have been called Achæmenians. From antiquity we have been unsubdued. From antiquity our race have been kings.

"Says Darius the king: I am the ninth of my race. By the grace of Ormuzd I have become king. Ormuzd has granted me the empire.

"Says Darius the king: These are the countries which have fallen into my hands by the grace of Ormuzd,—Persia, Susiana, Babylon, Assyria, Arabia, Egypt, Sparta, Ionia, Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmis, Bactria, Sogdiana, the Sacœ (Scythians), the Sattagydes, Arachteans, the Mœcians—being twenty-one countries.

"Says Darius the king: These countries have brought tribute to me; that which I have said to them by night and by day they have performed.

"Says Darius the king: Within these countries, whoever was of the true faith, I have cherished and protected; whoever was a heretic, him I have rooted out entirely."

"The rites which Gomates, the Magian, had introduced, I prohibited. I restored to the state the chants, and the worship; and to those families which Gomates the Magian had deprived of them."

Then follows a history of further conquests or usurpations. The inscriptions are illustrated by a rude picture of the king, with his foot upon the prostrate magician; and a picture of the minor chiefs he had successively overthrown. This tablet he intended to mark the permanent establishment of his power, and he adds a supplementary figure, and even includes that of a rebel with the well-known Assyrian helmet, among the effigies. It is Elam ruling over Assur, who once ruled over her.

THE MEDES.

There was an universal tradition of a very early occupation of Western Asia by the Scyths—*i. e.*, by a Turanian race; and the second column of the Behistun inscriptions was found, contrary to all expectation, to contain very many Turanian elements of speech. This column had been called Median, in full anticipation that the structure of its grammar would prove to be Aryan; and it is a difficulty by no means yet fully solved to discover the history of the Turanian people, by whom this language was used, and who must have formed, at that time, no unimportant portion of the Persian Empire.

Herodotus expressly informs us that the Medes were Aryans, and that the Magi were one of their six tribes; and Berosus assigns 224 years to Median kings in the earliest times of Chaldea. It was Cyaxares, a king of the Medes, who aided Nebuchadnezzar in the final destruction of Nineveh. He is the *first* Ahasuerus named in Scripture, the father of Darius the Mede (Dan. ix. 1), otherwise called Astyages, and whose daughter Mandana, married to Cambyses, a noble Persian, was the mother of CYRUS.

Cyrus is the link between the Medes and Persians, and was called of God by name a century and a half before his birth. The name was truly royal, and signified, like Pharaoh in the language of Egypt, the Sun. In Greek Cyrus is written Kuros; in Hebrew, Krsh. on Behistun, Kurush; the Persians corrupted it into Chosroes. The Medes and Persians had long been marked by the Hebrew prophets as those who would be the executioners of the Divine judgments upon Babylon.

When Cyrus died, he was succeeded by his son Cambyses, the *second* Ahasuerus of Scripture (Ezra iv. 6),

during whose reign, and that of Smerdis, the succeeding Magian impostor, the opposition of the enemies of the Jews, to the rebuilding of their temple, continued until the time of Darius, whose graving of the Rock of Behistun is co-incident with the completion of that grander event at Jerusalem (see Ezra vi. 15).*

AHASUERUS, XERXES.

To Darius succeeds Xerxes; strongly conjectured, as we previously intimated, to be the *third* Ahasuerus of the Bible, and whose name, in its Greek form, is on the vase, p. 405. It is surmised that Ahasuerus, which reads *Achshurush*, is merely the Hebrew corruption of Xerxes. If A, which is only an affix, be taken away from this, it leaves *Chshurush* or *Chsheresh*. On the vase, the Assyrian name reads *Khisiharsaha*; in the Persian *Khshayarsha*, and in the Egyptian, *Khshyarsha*. The Sanscrit root from which Xerxes is derived is Kshi —to rule. If this deduction be correct (and it is confirmed in the latest Biblical Dictionaries), the Xerxes of the Greeks, who succeeded his father, Darius, B.C. 485, and with an army, as it is said, of two or three millions of men, was defeated at the battle of Salamis (then hastily retreating to Persia, and giving himself up to luxury and pleasure), was no other than the Ahasuerus of the Book of Esther. Herodotus tells us he was the tallest and handsomest man in Persia. The banquet described in the first chapter of Esther takes place in the third year of his reign, which agrees with what we know of the history of Xerxes, who, after his return from Egypt, would be likely to summon a council of his princes when attempting the invasion of Greece. The

* Sir Henry supposes the sculptures of Behistun to have been executed in the fifth year of Darius.

disgrace of Vashti then takes place, and it is not till *four* years afterwards, in the seventh year of the king's reign, that Esther is raised to the throne.

MEDES AND PERSIANS.

When the Median power merged in the Persian, the Persians called themselves Aryans, and their language belongs to the Aryan group; and now Max Müller, the present Oxford Professor of the Science of Language, claims this speech for an elder branch of the Indo-European family. He places just after the dialects of India the speech of the gipsies (the outcasts of Elam) and the dialects of Persia (see p. 397); then follow the languages of Afghanistan, Kurdistan, Armenia, all our British varieties of speech, and those of Portugal, Spain, France, Italy, Wallachia, Greece, Bulgaria, Russia, Poland, Bohemia, Germany, Holland, Denmark, Sweden, Norway, Iceland; while to the whole varied number * Sanscrit is said to stand in the relation, not of parent, but of elder sister.

In this agreeable book we are not able to trace the foundation for the poetical statement which we find, "that the earliest clan of Aryans were first settled together, probably on the highest elevation of Central Asia, speaking a language not yet Sanscrit or Greek, or German, but containing the dialectic germs of all—and that after this clan broke up, the ancestors of the Indians and Zoroastrians must have remained together for some time in their migrations or new settlements." Perhaps, rather, in earliest times, as in later ones, Elam was driven out of her plains by invading forces, and took refuge in India, as the Parsees or comparatively ancient Persians say *they* did from the

* See "Science of Language," p. 173.

Arabs under Mohammed; and they have ever since dwelt in India, undistinguished, until lately, from the Hindus.

ZEND AND SANSCRIT.

It is not certain but that the Parsees may also be a branch of the "outcasts of Elam."

By the recent discoveries of Eugene Bournouf, a French scholar, the language of their sacred books, the Zend Avesta, has wonderful relations with the ancient Sanscrit. An eminent Dane, Erasmus Rask, in 1816, started for Persia and India, and was the first to acquire a knowledge of Zend. He proved that the sacred language of the Parsees was closely connected with the ancient language of the Brahmins, and that like Sanscrit it had preserved some of the earliest formations of Indo-European speech. His researches were followed out by Bournouf, and it was he, says Max Müller, who first applied with real success, this ancient Persian key to the cuneiform inscriptions of Darius and Xerxes.

Now we have recovered the relics of Assyria, and compare them with Persepolis, we can perceive what was the ancient Median faith, and, probably, the patriarchal faith of Elam. As Shem's *unchosen* descendants the Elamites may not have had made known to them the revelation given to the Hebrews, but had possessed the memories of Shinar, they preserved the legends of Cherubic forms, and, like Assur, they had the symbol of the Presence and the wings, in the reforming times of Zoroaster under Darius—as is evidenced by the Rock of Behistun. That king is said to have rejected idols, and to have overcome the superstitions by which the ancient Magi had been corrupted through their intercourse with Babylon.

THE MAGI.

The Magi are twice mentioned in the Old Testament. One of them was among the Chaldean officers sent by Nebuchadnezzar to Jerusalem, under the title of Rab Mag (Jer xxxix. 13)—supposed chief of the Magi.

Herodotus speaks of them in the time of Astyages, as professing to be interpreters of dreams; and it is in this particular faculty that Daniel supersedes them. The prophets of Israel viewed them as the priests of the old Babel religion—"astrologers and star-gazers, and monthly prognosticators" (Isa. xlvii. 13). And when Daniel, taught of God, proved himself ten times wiser than all the magicians, he accepted an offer from the king that constituted him chief governor over them all, and most probably "Rab Mag."

The oldest inscription of Tiglath-Pileser speaks of the Magians (see Appendix), and a curious point of affinity with the children of Israel is shown in a plate of Hyde's "History of the Old Religion of Persia," wherein the costume of the Magi, the reversed cap and turned-up toes of the boots are a prominent feature.

THE MODERN PARSEES.

The modern Parsees now resident at Bombay speak of their religion as founded in the reign of Darius Hystaspes, and again reformed, after a lapse from its primitive purity, in A.D. 226. Their sacred books, many of which, however, Alexander had destroyed, were then collected, and translated from Zend into Pehlvii, the current language of Persia at that time. Fire temples were rebuilt for the worship of God, and this reformation lasted until the Arab invaders overthrew all again, in the year 641.

The Parsees then made a great exodus from Persia, and arrived on the shores of India. Those who remained in Persia are still deeply oppressed and wretched; but a hundred thousand of the descendants of those who emigrated are still residing in the British possessions in India. The Government of England has been highly favourable to the development of their commercial and enterprising spirit. They are a people evidently and completely distinct from the races who surround them, and are remarkable for their industry and love for the extension of agriculture. They are become large and successful railway contractors, are extremely charitable and hospitable, have an increasing desire for education; and the sons of their rich men perpetually devote themselves to study, and come over to England for intellectual advantages.

Female education is also making daily progress among them, and in their domestic relations they are become almost European. A Parsee's house is now called "his home," his wife is his companion, and his children are his friends. At this day they thankfully acknowledge her Majesty the Queen of England as their lawful sovereign, and they displayed unshaken faith to the British Government during the disastrous days of rebellion in India. These outcasts of Elam have already grown into an important people, and can no longer be looked upon as a band of fugitives on a foreign shore.

They disclaim the worship of fire, but pay it a certain observance (in their own words) as the terrestrial image of the Supreme Being, and, therefore, when engaged in prayer, they stand before the fire, or direct their face towards the sun. They cannot now be ignorant of the written Revelation of God. May their inter-

course with England soon issue in their worshipping Him who is a Spirit in spirit and in truth!

It is interesting to trace in the history of the ancient Persians that ethnic association of the Japhetic and Semitic elements*-which have issued in the elimination of the group of Indo-European languages.

The other sons of Japheth, of course, shared in bestowing upon Europe the gift of tongues which now truly rule the world because of the translation into them of the powerful Word of God; and because one nation has so learned to value this WRITTEN WORD as to send it back to all the ancient peoples of which it tells, now degraded from their pristine power. There is no Assyria, Media, or Chaldea of the past, and what, alas! are Arabia, Persia, Syria, and Palestine, under the influence of Mohammed and his Koran? But the night wanes and the day dawns.

"Thou hast magnified thy Word above all thy name."

It was said to the disciples of Christ—

"Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The true "seed" is now ever sowing in "the field of the world," and the "witness" is fast accomplishing.

THE ASSYRIAN TABLETS OF BEHISTUN.

The recovery of the Persian columns of the Rock of Behistun has thrown further light on profane history; they have made Herodotus the historian for our times; they have fixed the thoughts of men of letters afresh

* Elam being, as we cannot forget, the eldest son of Shem.

on Cyrus, Darius, and Xerxes. Zoroaster, as we have seen, arises from the shades of mythical story; and before Sir Henry published, in 1851, the lithographs from the third and Assyrian columns of the inscriptions, some few more names in Bible history had been found—Nebuchadnezzar, Babel, and Sargon—and the probable power of their characters pointed out; but unfortunately the Assyrian tables were so mutilated, that only the latter half of their lines were available. Hincks and Botta now agreed with Rawlinson that these characters were Semitic; and it gave new interest to the third column, when it was shown that the complicated and uncouth combinations of wedges found there were reproduced, with only slight dissimilarities, in the multiform records of Babylon and Nineveh.

When Mr. Layard published his two volumes of "Nineveh and Babylon," in 1853, he gave the following names known in Scripture, as found occurring in various Assyrian inscriptions:—

Kings.—Jehu, Omri, Menahem, Hezekiah, Hazael, Merodach-Baladan, Nebuchadnezzar, Pharaoh, Sargon, Tiglath-Pileser, Sennacherib, Esarhaddon, Meshek, Tubal.

Gods.—Assur, Nergal, Nebo, Assarak, Dagon, Shalmaneser, and Bel.

Places.—Judea, Jerusalem, Samaria, Ashdod, Lachish, Damascus, Hamath, Tyre, Sidon, Gaza, Ekron, Askelon, Arvad, Lebanon, Egypt, Harran, Mesopotamia, Ur, Nineveh, Babylon, Elam, Shushan, Media, Persia, Ararat, Assyria.

Rivers.—Euphrates, Tigris, Chebar.

COMPARISON OF RESULTS, BY THE READERS OF THE CUNEIFORM CHARACTERS.

In winding up our story of the "Stones," we approach its most difficult portion. The unlearned Bible reader may be allowed to think upon these remains, and observe their pictures, with such light as his studies in general history may add to his capacity. He can also read what the last and best compendiums and Bible dictionaries record upon the subject, and comparing each with each account, he will perhaps be discouraged at first by the mountainous differences of opinion—and the small aim of each writer to make use of the valuable aid of his co-students and predecessors. There was a period in the study of the arrow-headed characters when those learned in this lore were willing to confer on their mutual progress, and when they came into friendly comparison of the results of their studies.

Mr. Fox Talbot sent to the Royal Asiatic Society in the year 1856, a translation of a cuneiform inscription on a cylinder bearing the name of Tiglath-Pileser, with a note stating his object in so doing.

He remarked that many persons have hitherto refused to believe in the truth of the system by which Dr. Hincks and Sir H. Rawlinson have interpreted the cuneiform characters, especially the Assyrian ones, because they are led to understand that each cuneiform group represents a syllable, and not always the same syllable; sometimes one, sometimes another; having besides, on different occasions, equally various sounds. To which it is natural to reply, "that the Assyrians themselves could never have read such writing after it was written, and that therefore the system supposed to be discovered must be fallacious."

Experience, however, shows that the uncertainty arising from this source is not so great as might have been imagined; considering the newness of the study there is a fair amount of agreement between different interpreters in passages of average difficulty. The letter continued: —

"It is well known that Sir H. Rawlinson is about to publish some of his translations of this cylinder of Tiglath-Pileser, transcribed into the ordinary European letters. Let Dr. Hincks and M. Oppert add their versions of the same, independently, to mine, and if without any communication with each other, any special agreement shall appear between our independent versions, it must indicate that we have a true system for our guide."

There followed upon this request a resolution that the experiment should be tried, and the following competent judges—the very Rev. the Dean of St. Paul's, Dr. Whewell, Sir Gardner Wilkinson, Mr. Grote, the Rev. W. Cureton, and Professor H. H. Wilson—kindly consented to undertake the comparison.

We are able to present our readers with a drawing of duplicate cylinders of Tiglath-Pileser in the Museum,* at inscriptions lithographed from which all parties had worked. One of these was found at Kalah Sherghat, and is the earliest document of a purely historical character which has as yet been recovered in Mesopotamia;† its date is fixed by Sir H. Rawlinson at 1120 B.C., and it contains annals extending over the space of four years. Tiglath-Pileser rebuilds a temple which had been taken down by his grandfather sixty years previously. He claims to have extended his conquests over Cappadocia,

* This is an earlier Tiglath-Pileser than the one mentioned in Scripture.

† Rawlinson's "Herodotus," vol. i., p. 374. 1862.

Syria, and the Median and Armenian Mountains. We will attempt in pages 434, 435 to give a comparison in columns of the various translations, and further details from Sir Henry Rawlinson's column will be found in the Appendix.

CYLINDERS OF TIGLATH PILESER. 1120 B.C.

We think it best to give full extracts from the translated inscriptions in an Appendix, that we may not break the general thread of the subject, which is so many-sided that this is apt to be the case. The "Magians" and the "Copper Tablets," if rightly read, are very curious elements in so early an inscription, while the "sixty" of kings is a mode of reckoning like that of the Chinese. Tiglath-Pileser's motto seems to be—"There is not to me a second in war, nor an equal in battle."

"On the whole," says the late Professor Wilson, one of the judges in this trial, "the result of the experiment, than which a fairer test could scarcely be devised, may be considered as establishing almost definitely the correctness of the valuation of the characters of these inscriptions. . . . It is somewhat different with respect to the words of the language. The almost invariable concurrence of the translators in the general sense of the several paragraphs, shows that they are agreed in giving the same interpretation to a very considerable portion, if not the larger portion, of the vocabulary; at the same time, the differences prove that much remains to be effected before the sense of every term can be confidently read."

As this comparison took place twenty years ago, there is of course much since to tell of further progress. "The general consistency of the readings with admitted history," says the "Journal of Sacred Literature," for October 1864, "of these newly-discovered documents, is acknowledged by all, and is daily receiving fresh illustration. This agreement is specially remarkable in the field of JEWISH history; and if there are any to whom the cuneiform records and the Hebrew Scriptures are alike doubtful, *they will find rather a singular coincidence of statement—a fact which ought to arrest their attention—which cannot be the result of chance,* which certainly has not been the result of design on the part of the writers or decipherers on either side, and which only the supposing of the truth of statements on both sides, can rationally account for."

These cylinders do not bear any testimony to the Indian Vedas. They were written long before the Persian Zend Avesta, they were inscribed by enemies of God's people; but they are come up after nearly five and

SIR H. RAWLINSON.

Bit-Khamri, the temple of my lord Vul, which Shansi-Vul, high-priest of Ashur, son of Ismi-Dagan, high-priest of Ashur, had founded, became ruined. I levelled its site, and from its foundation to its roofs I built it up of brick, I enlarged it beyond its former state, and I adorned it. Inside of it I sacrificed precious victims to my lord Vul.

Since ■ holy place, a noble hall, I have thus consecrated for the use of the great Gods, my lords Anu and Vul, and have laid down an adytum for their special worship, and have finished it successfully, and have delighted the hearts of their noble Godships, may Anu and Vul preserve me in power. May they support the men of my Government.

H. F. TALBOT.

The temple of Kamri, of YEM, my lord, which Shemsi-Yem, supreme lord of Assyria, son of Ishmi-Dagon, supreme lord of Assyria likewise, in former days constructed, had fallen to decay. Newly I levelled its site, and from its foundations to its roof I rebuilt it with masonry of brick. More than formerly I *enlarged* (?), and I constructed it; and within it costly victims unto Yem my lord, I sacrificed.

In like manner, then, as I have made this splendid building and lofty Temple, for the dwelling of Anu and Yem, the great gods, my lords, and have made it great, and have finished it completely, and have constructed within it the thrones of their great divinities; so may Anu and Yem be constantly propitious unto me! May they exalt the works of my hands!

twenty centuries of imprisonment in the heart of the earth to bear witness to THE BIBLE; and their acknowledged Semitic language, the language of Assur, is said to be very near akin to, and yet diverse from, "the Jews' language;" the Inscriptions contain so many names familiar to us in our Scripture history, and they so confirm our Scripture chronology, that the Median and Assyrian tablets, the third columns of the Inscription at Behistun, have a far deeper interest for us than the Persian records, or *first* columns, and are fully worth the immense labour and pains which their few students are bestowing upon them.

DR. HINCKS.

The *banqueting-house* of *Iv*, my lord, which Samsi-*Iv*, champion of Assur, son of Ismi-dagan, champion of Assur, and so forth, had built, was decayed and destroyed. I cleaned out its site. I built it with burned bricks from the foundation to the coping. I put it in its former state, and *began to use* it. I offered within it excellent sacrifices to *Iv*, my lord.

As I have laboured on this excellent house, the ancient temple for the residence of Anu and *Iv*, the great gods, my lords, and have not *been idle*, and have left nothing for another work, and have finished it in good time, and have gladdened the hearts of their great godships; so may Anu and *Iv* surely compass me about!

DR. OPPERT.

The Bit-hamr of Ao, which Shamshi Ao, sovereign of Assyria, son of Ismi-dagan, sovereign of Assyria, had built ..... Its place I surveyed (?). From its foundations until its covering I made a brickwork, on the ditches ..... In the middle I consecrated high altars to my lord Ao.

As I have consecrated the sublime house, the venerable temple for the dwelling of Anu and Ao, the great gods, my lords, and have not profaned them; as I have not favoured the committing of sin, and have terminated it to their honour; as I have obliged the heart of their divinity, may Anu and Ao for ever bless me!

M. JOACHIM MENANT, A NEW DECIPHERER.

Oriental learning seems a necessary pre-qualification for entering on this field of study, but a French *savant*, M. Joachim Menant, who, authorized by the French government, came over to study the rich store of inscriptions in our Museum, has, by several works, thrown much light on the question, and especially one treating on the whole history of Cuneiform writing and its decipherment. (See "Les Ecritures Cuneiformes.") He speaks of the first Turanian origin of the character being hieroglyphic, of which the celebrated Black Stone of Shush, given in Mr. Loftus's volume, from a sketch by Captain Monteith, is perhaps a specimen.

This stone itself is at Susa; it is supposed to be a powerful talisman against the plague, and yet it had been

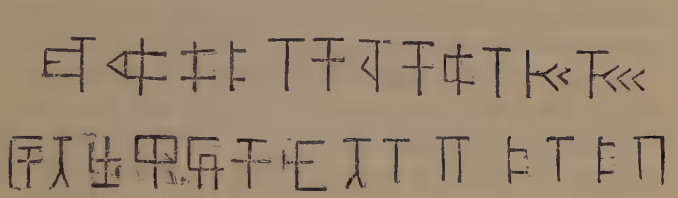
THE BLACK STONE OF SHUSH.

blown up with gunpowder in search of treasure it might contain, but the fragments were collected and built into

a pillar in the verandah of the tomb of Daniel. Mr. Loftus made every effort to see and re-copy it, but in vain.

LETTERS WITHOUT ARROW-HEADS.

To hieroglyphics succeeded a rude sketchy character which might be termed hieratic, after the Egyptian, but the image intended was soon lost in the hieratic, which belonged to Urukh's time, and is seen upon his bricks. Mr. Layard found on a slab at Nimroud, forming part of a wall in the South-west Palace, one line of writing, in which the characters were thus formed :—*



It occurred beneath the usual inscription and was but slightly cut; Mr. Layard adds : "It is not improbable that the primitive elements of the Assyrian letters were merely simple lines, the arrow-head being a subsequent embellishment. It is evident that by substituting the wedge or arrow-head for the lines in the above inscription, the characters would resemble such as are found in the earliest Assyrian monuments. The simple letters may have been used in documents which were to be written easily and quickly, as the more elaborate monumental characters required time and care.

"Nor is the element of the most ancient form of monumental writing always the arrow-head, it sometimes

* See "Nineveh and its Remains," vol. ii. p. 179.

assumes the shape of a hammer on painted bricks, from the Eastern Palace at Nimroud."

*

We must leave it to the readers of M. Menant and Dr. Oppert to study the alphabet of Nineveh in European letters; to be introduced to the syllabic sounds and the stubborn mysteries of "poly-phones," with which the invincible patience of all parties continues to deal, somewhat encouraged and aided by a valuable set of tablets and cylinders which Mr. Layard brought from Sennacherib's palace at Kouyunjik, and which prove to be not the least important of his spoils. They measure about nine inches by six, and "strewed the floor of two small chambers to the height of a foot from the floor." They were the *débris* of the royal library, and Sir Henry calls them "a real treasure-house of discovery."

"A CLAY LIBRARY."

"It would seem," says Oppert, "that the unusual difficulties which are now felt in the reading of the old Chaldee monuments had been felt likewise by the literati of Nineveh. It is therefore intelligible that Sardanapalus III., son of Esarhaddon, resolved to institute a clay library, which, as the inscriptions declare, might facilitate the knowledge of religion." Sardanapalus, as rendered by M. Oppert ("Exped. Scientifique," vol. ii. p. 362), thus avows his purpose:—

* Mr. Forster declares that this latter specimen is so clearly in HIMYARITIC writing, that he could not resist attempting to translate it, and he finds it to be—as read from left to right—"CEMENTED TOGETHER —PAINTED BRICKS." For his belief that the language of Assyria was old Arabic, see his "One Primeval Language," vol. iii.

"Sardanapalus, king of the world, king of Assyria, to whom the god Nebo and the goddess Tasmit have given ears to hear and eyes to see, that which is the base of government. They have revealed to the Kings, my predecessors, the rules of this Cuneiform writing. In piety towards Nebo, the god who joins letters together contrariwise to their phonetic value, I have written these tablets, I have signed them, I have ranged them in the midst of my palace for the instruction of my subjects."

How little that king foresaw that the Almighty Controller of men and things would shut up his tablets in that palace for use five-and-twenty centuries after his time!

SYLLABARIES.

Sir Henry Rawlinson now calls them "Syllabaries." Some of them explain short syllables by signs, others give the meaning of hitherto unsuspected monograms; others explain complex groups of characters; others are dictionaries of synonyms; and some are Scythic-Assyrian dictionaries. From all, however, it seems proved, that cuneiform writing came, like all other writing, out of hieroglyphics or pictures at first, and these being used by different people, stood for different sounds, as the figure 4, for instance, is in French rendered *quatre*, in German *vier*, in English *four*.

PHŒNICIAN CHARACTERS.

A few bi-lingual tablets were found, containing scraps of cuneiform writing with its equivalent in Phœnician characters, and "these so far as they go, furnish satisfactory confirmation." Such are the names upon the lion-weights discovered by Layard, and which Sir Henry Rawlinson in his most recent pamphlet, read before the Royal Asiatic Society, confirms, as "Tiglath-Pileser, Shalmaneser, Sargon, and Sennacherib." In the same paper he says, "That it is not improbable that these Phœnician characters may have been known and

employed at the same time with the Assyrian and Babylonian, by Syrian artificers established at Nineveh in the prosecution of their trades." In the same recent document he makes another very interesting admission —that he sees no reason against at least a similar antiquity to these Phœnician signs, being claimed for the Himyaritic characters inscribed on a cylinder found by Captain Jones at Armah, on the Euphrates, and read, "The cylinder of Barkat-bil, the eunuch."

But we hasten to a close. The Assyrian tablets of Behistun having been proved Semitic in the construction of their language, must of course have great affinities with all the Semitic family of languages. It is not a large one.

The Hebrew, the Phœnician, the Syriac, the Chaldee, the Himyaritic, and the Arabic, may all render invaluable help with their ancient roots, even though the door of Assur's dead language has been opened by Aryan and Turanian sisters, who stood, and had stood for ages, in the order of Providence, at the door of its tomb.

COUNT GOBINEAU.

Count Gobineau, the French Ambassador to Persia, has lately written two volumes to prove the truth of his assertion, that the Assyrian inscriptions are Arabic— the ancient Mesopotamian Arabic; which he calls a vast mosaic of words that were never all spoken at one time. As if, he says, one of our modern vocabularies were to unite with all words now current in modern society, all the variety of patois that had ever been current, in all the provinces, between the tenth and the nineteenth centuries, and were to call it the French language.

But, certainly, it is only the fact of walking that

proves walking power. Count Gobineau *does not make sense* with his old Arabic; he declares that the Assyrians believed so strongly in evil spirits (which is not impossible) that the sculptures are covered with *talismans*, these being considered their only source of safety; and such talismans he believes to have been an invocation of some Good, or a depreciation of some Evil being. On the vase of Halicarnassus, found by Mr. Newton among the ruins of the mausoleum, he finds the syllables—

"Kady kashy dahy ku kashy sha
Kash kash makh."

Which he renders—

"Le juge, l'heureux, le sage pareil à l'heureux, le pre-excellent, le glorieux, le destructeur, le terrifié, le fourbe pareil au terrifié, la matière, le denué."

He considers the subject of these talismans to be always the same, and that they were written across the figures to preserve them; and he quotes, in favour of his opinion, the known habits of the modern Persians, who still employ talismans, written under a certain star, and at a certain hour. If they erect an edifice they always bury a talismanic brick in its foundations, which defends it from the incursions of scorpions and of demons. All Persia, he says, respects amulets, and the earthen tablets of Kerbela with the name of Allah, Mohammed, or Ali upon them; while in the houses of the poor, who cannot afford graven bricks, or stones, a piece of written paper is attached to the cornice. The Parsees, he adds, carried this ancient habit to India, and in the valleys of Gujerat, ever suspended to trees and rocks, such magical *affiches*.

MR. FORSTER AND MR. LAYARD.

Dr. Oppert's tract on the above frightful attempt at the demolition of his Assyrian lore embodies the essence of indignation. Opinions on this subject, it appears, can scarcely be dispassionately and calmly considered, and therefore neither party are likely to learn from their opponents. Mr. Forster cannot be listened to on his own supreme Sinaitic subject, because *he* too has entered the lists against the great discoverers and readers of Nineveh and Khorsabad. He has a new reading for the Obelisk, which he supposes to be the coming in of a large pedestrian caravan to the "Agora," or market-place of Nineveh. His readings of the language of Assyria are by *his* old Arabic, and he quotes Mr. Layard's own words from "Nineveh and its Remains," vol. ii. p. 164. "Two characters appear to have been in use at one time among the Assyrians. One, the cuneiform or arrow-headed, as in Egypt, was probably the hieroglyphic, and principally employed for monumental records; the other, the cursive, or hieratic, may have been used in documents of a private nature, or for records of public events of minor importance. *The cursive resembles the writing of the Phœnicians, Palmyrenes, Babylonians, and Jews;* in fact. the character, which, under a few unessential modifications, was COMMON to the nations speaking *cognate dialects of one language,* variously termed the Semitic, Aramean, or, more appropriately, SYRO-ARABIAN."

The most interesting part of Count Gobineau's book is that in which he declares that his old Mesopotamian Arabic was the "Aramyet" of the Bible, the "Arabyet" of the old oriental writers. He points to the decrees in this language, which are interpolated in the otherwise

Hebrew Book of Ezra, and which the margin of our Bibles tells us are in Chaldee.

These portions extend from chap. iv. verse 8 to chap. vi. verse 18, and chap. vii. verses 12 to 26; and it must be observed that *not only the Persian decrees but the narrative itself* in the first portions, is also Chaldee. The likeness which M. Gobineau wishes to prove to common readers between Chaldee and Hebrew, will be apparent in his quotation of an isolated verse in Chaldee, found in Jer. x. 11.

It appears to be spoken to the heathen—

"Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

THE SAME FROM A HEBREW BIBLE IN ROMAN LETTERS.

"Kidnā(h) tēmrūn lĕhōm ĕlāhaiyā dī-shĕmaiyā vĕ-argā lā 'ăbadū yĕbadū mē-ar'ā ū-min tekhoth shĕmaiyā ēlle(h)."

THE SAME FROM THE OLD SYRIAC OF THE PESHITO VERSION.

"Kedu temrun lehum alaha zi semya ve arak la sebdu yabedu maarak vemin takhut semya aleh."

The latter translation M. le Comte believes to be also an authentic specimen of the Chaldee, or old Arabic of 700 years before our era, which it must be, as quoted by Jeremiah, and Ewald declares it to be much older (not the Arabic of the old Arabian poets, but the old Mesopotamian Arabic), and Gobineau maintains that this is the language of the Assyrian inscriptions.

He then dilates on the primeval antiquity of this old Arabic. "It is impossible," he says, "for the nature of Arabic roots to bend to growths or developments which did not at first belong to them, and hence the secret of so much stability. They have never submitted to deri-

vations like those of the Aryan languages. The words employed in these fragments of Ezra and Jeremiah are to-day what they were 2500 years ago."

The Arab tongue is more ancient than any system of writing it; the writing was imposed upon it. Arabic roots do not build into other words, but they change their own consonants at pleasure—V into B, T into S. "Before Islam," says an old Arabic writer, "they made use of a mode of writing of which each letter possessed two or three values."*

The absence of expressed vowels, and the absence of separation in words, of course constitute the principal difficulties in the decipherment of Semitic monuments. It requires immense sagacity and long and patient study in a modern reader, to be at all able to meet such almost insuperable difficulties.

TWO SIDES OF THE SHIELD.

This sagacity, however, and this patience, with a personal knowledge of the Mesopotamian field, it may be most truly said, have been brought to the work by the Rawlinson school.

Sir H. Rawlinson, in his Sixth Essay, in his first vol. of "Herodotus," remarks, "There was not perhaps in the very earliest ages, that essential linguistic difference between Hamitic and Semitic nations which would enable an inquirer at the present day to determine positively from mere monumental records to which families certain races respectively belonged. Although the Hamitic language of Babylon in the use of post-positions and particles, and suffixes, approaches to the character of a

* Are these Sir Henry's "polyphones"?

Scythic or Turanian, or Japhetic, rather than a Semitic tongue, yet a large portion of its vocabulary is absolutely identical with that which was afterwards continued in Assyrian Arabic, and the cognate dialects, and the verbal formations in Hamitic, Babylonian, and Semitic Assyrian, I find," says Sir Henry, "to exhibit in many respects the closest resemblance."

Still it is evident that there arose an Aryan race who had a language, which afterwards blended with the Persian, and further with the Indo-European. Darius, the writer of the rock, lived in the times of the reforming Zoroaster, and Zoroaster but *revived* the faith of the Aryan Medes and crystallized their language, as it were, in the language of the Zend Avesta. It is not likely, therefore, that the language of the Aryan kingdom was Syriac or Chaldee, although letters written to the king *in Syriac* (by the exiled residents "whom the great and noble Asnapper had brought over and set in the cities of Samaria") *might be naturally answered in Syriac also.*

M. Gobineau does not appear to deny the fact that there are three different languages on the tablets of Behistun. He would only declare that the third or Assyrian is old Arabic. If so, let him read it and make sense of it. Otherwise we must still believe in the more successful efforts of his opponents.

"The old stones of Nineveh," says M. Menant, "came not to light till the science of comparative philology could trace the most delicate relations of languages. The nineteenth century considers this to be its most powerful means of investigation and discovery; its domain is these old monuments, such relics as have outlived the jealousies of their coevals, and stand before men who can respect the past."

THE INSCRIPTION READERS.

We can now, therefore, take a last walk through the Nineveh galleries with a fair measure of surety that we may gratefully accept the guidance of those who are still constantly studying the Cuneiform Inscriptions within the shelter of its noble walls. They may differ among themselves as to intricate points which the public cannot follow, and even vary five-and-twenty years in their chronology, and yet be safe guides while they keep to the facts of the great Book.

"On principle," says M. Oppert, "we regard as our starting point *the chronology of the Books of Kings*. Up to this time, 1863, no Assyrian discovery has been made which has not confirmed the narratives of these historical records. The only document on the Assyrian chronology, transmitted to us by the Greeks—the CANON OF PTOLEMY —accords within about a year with the dates of the Bible."

M. OPPERT AND THE INSTITUTE OF FRANCE.

At Paris, on the 14th of August, 1863, the five academies who compose the Institute of France held their annual meeting, at which the President, M. Paulin Paris, paid a solemn homage to the Bible, in presence of some of the most learned men in Europe. He invited the attention of his hearers to the especial value of the late enterprising researches in the territories of ancient Babylon, Nineveh, and Persepolis, and likewise gave an historical account of the works undertaken by Messrs. Layard and Botta, which had greatly astonished the Bedouin Arabs of those countries. "Our fathers, and we after them," said they, "have for hundreds of years pitched our tents in these places, but without knowing that there was anything remarkable buried

there; and now you Franks have no sooner arrived with your measuring sticks, than you have traced the plan of the country, and brought to light magnificent temples and numerous treasures. Is it your books or your prophets that have revealed these secrets to you?"

"Yes," added the President; "these Europeans might have replied, "*it is true that our Books and our Prophets* have made us acquainted with these cities, so long buried under your villages, but which, now rediscovered, bear testimony to the truth of *their* accounts, and *their* predictions."

The biennial prize of 20,000 francs was then adjudged by the Institute, at the order of the Emperor, to the laborious and persevering efforts of M. Jules Oppert, in the interpretation of the Cuneiform inscriptions; and the applause of the audience showed with what favour the communication was received.

These particulars were given us by the Rev. E. Petavel, author of "The Bible in France," who bears a name long identified with care for the welfare of the Jews. He remarked "that there was a fact on which M. Paulin Paris did not comment to his hearers, and this fact was, that M. Oppert is a Jew. Is it not worthy of notice, that it is an Israelite interpreter who reads the monuments of that Assyria which retained his fathers captive, and explains the language of these Stones, which seem brought forth from their grave expressly to confound the incredulity of modern adversaries of our Holy Scriptures? If disciples 'should hold their peace, the stones would immediately cry out.' (Luke xix. 40.)"

Sir Henry Rawlinson, in a letter to the "Athenæum" of August, 1863, congratulated "those who are interested in Cuneiform research on two recent circumstances;

the one was, that the Institute of France, the first critical body in the world, had just conferred its biennial prize of 20,000 francs on M. Oppert for his Assyrian decipherments, thereby guaranteeing in the face of Europe the authenticity and value of such labours; and the other was that the Queen's Government, on the renewed recommendation of the Trustees of the British Museum, had authorized a further small outlay on excavations in South Babylonia, to be undertaken during the ensuing cold season by Colonel Kemball, Consul-General in Turkish Arabia, in connection with the work of extending the Electric telegraph from Bagdad to the Persian Gulf. I have every hope," said Sir Henry, "that before the end of the year we shall receive considerable additions to our knowledge of the early Babylonian Empire."

BABYLON.

In treating of Assyrian remains and inscriptions it may be well to observe, that *no Babylonian Galleries invite our research.* Babylon is so utterly desolate and fallen that nothing of it is left. Once the noblest city on which the sun ever shone; situated in a vast and fertile plain; watered by the Euphrates and the Tigris; the soil never brought forth less, according to Strabo, than three hundred fold; whilst the grain was also of prodigious size. Such was the "Chaldees' excellency," says Dr. Keith, "that it departed not on the first conquest, nor on the final loss of either Nineveh or Babylon as its capital, but one metropolis of Assyria rose after another in the land of Chaldea, when these had ceased to be the 'glory of kingdoms.'"

The soil and climate of the region were the last that man could have supposed could have become "desolate;" and even in the seventh century after Christ, Chaldea

was the scene of vast magnificence in the reign of Chosroes; after that time came many ages of mutilated remains and mouldering decay.

Subsequently to Mr. Layard's astonishing discoveries in the mounds of Nineveh, he thus speaks of explorations among the ruins of Babylon:—"They were far less numerous and important than I could have anticipated, and did not tend to prove that there were remains beneath the heaps of earth and rubbish which would reward the trouble of excavation. Only shapeless piles of masonry, and isolated walls and piers were brought to light, giving no clue whatever to the forms of buildings to which they had belonged."

"Sit in the dust, O daughter of the Chaldeans—sit on the ground, there is no throne," says the Prophet Isaiah.

The surface of the mounds consists of decomposed buildings reduced to dust.

For the "Lady of kingdoms, who said she should be a lady for ever," it is decreed that she shall no more be called tender and delicate.

"Sit thou silent, and get thee into darkness."

"There reigns throughout the ruins," says Mr. Porter, "a silence profound as the grave. The shepherd makes no fold for his flock amidst the heaps of Babylon; and even the Arabs, who fearlessly traverse the mounds by day, will never remain a single night beneath their shadow." The dread of evil spirits effectually prevents thieves; indeed, they will not approach the mounds after nightfall, for so it was written.

"Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs (goats) shall dance there."—Isa. xiii. 20, 21.

"We found many dens of wild beasts," say Rich and Buckingham, "and abundance of porcupine quills, and in most of the cavities bats and owls; the caverns, once the chambers of majesty, are now the refuge of jackals; the mouths of their entrances are strewed with the bones of sheep and goats, and a loathsome smell issues from the dens. Two or three majestic lions were seen on the heights of the Temple of Belus, as Sir Robert Ker Porter approached it."

All this has been fully described to the world only in the nineteenth century of the Christian era. The doom uttered five-and-twenty centuries since, is seen to be fulfilled —Babylon is made a "burnt mountain" (Jer. li. 25). On the summit of the mound called the Temple of Belus are immense fragments of brickwork, tumbled together, and converted into solid vitrified masses. "They must either have been exposed to the fiercest fire," says Rich, "or else have been scathed by lightning."

These vitrified masses, which fell when "Bel bowed down," rest on the top of the ruins. There are enough of them to build a fortress—but as it was written, men do not take of them a stone for foundations, nor a stone for a corner, they cannot be hewn or shaped—they are an indestructible monument of human pride and folly.

The mount of Babel is called by the Arabs "Maklou be," or "Topsy turvey."

"Her idols are confounded; her images are broken in pieces." "All the graven images of her gods He hath broken to the ground."

Small idols of clay, brass or copper, the figures of men or animals, are sometimes found under the ruins; but no sculptured slabs, the ornamental panels of palaces, have been discovered as at Nineveh.

THE BIRS NIMROUD.

The French expedition to Mesopotamia found at the Birs Nimroud *a clay cake*, dated from Borsip, the 30th day of the sixth month of the sixteenth year of Nabonid (see p. 50), and the discovery confirmed the hypothesis that this mound contained the remains of Borsippa. The building is the same as the tower of Jupiter Belus, described by Herodotus, and it is (see Inscription in Appendix) elevated on the very basement of the old Tower of Babel.

Sir Henry Rawlinson has also related in a popular lecture the way in which he became possessed of two cylinders, which he took with his own hands from two corners of this Birs Nimroud; they had in all probability *never been touched since the finger of Nebuchadnezzar had placed them in their hidden niches.* "The Arabs thought," he says, "my measuring line was surely a magical wand." These precious relics are now in the Museum, and give an account of the king's intent in building that temple, and of the general design of his works in Babylon. According to the inscription, he says that, "another king before him had completed forty-two *ammas* of its height, but he did not finish its head, and from the lapse of time it had become ruined. That he (Nebuchadnezzar) did not change its site, nor did he destroy its foundation platform, but that he rebuilt it, and *placed a titular record in the part he had* rebuilt," which accordingly Sir Henry has found.

The seven stages of this building were ornamented almost solely by colour, the basement stage being black, the second orange, the third bright red, the fourth golden, the fifth pale yellow, the sixth dark blue, and the seventh

silver. Nebuchadnezzar in describing his temples and palaces, often speaks of them as "clothed with gold." When the setting sun lit up this tower in its glory with the gorgeous light of an Eastern sky, what a vision it must have been! That the ruin has endured when all else upon the spot has crumbled, is thought to be owing to the vitrified clay of the sixth layer—converted by intense heat into an imperishable mass of blue slag, which has crowned and kept the rest together.

"Still," says Dr. Keith, "the majestic stream of the Euphrates wanders like a pilgrim monarch through these silent ruins; its banks are hoary with reeds, and there are yet seen the grey osier willows, like those on which the captives of Israel hung their harps, and refused to be comforted—that Israel on whom the Lord will yet have mercy and choose them, and set them in their own land; and for them it is written that they shall take up this proverb against the King of Babylon, and say—

'How hath the oppressor ceased; the golden city ceased.'—Isa. xiv. 4."

The prophet Isaiah says of none other than Babylon,

"Thy wisdom and thy knowledge it hath perverted thee;"

Or, as it is written in the margin, "Caused thee to turn away." We may fairly, therefore, assume that Babylon, like her great king, had had opportunities of knowing the truth revealed of God, but we only hear of her final seeking to the evil one—

"By a multitude of sorceries and abundance of enchantments."

Nineveh, too, is called "the mistress of witchcrafts," and not a few mythological forms of evil spirits are come up again to daylight, and appear on her walls with her priests and kings.

SARGON.

We have no space to enter on M. Oppert's records of the Sargonides. The French excavated Khorsabad, and that appears to have been Sargon's capital. He has left numbers of inscriptions on pavements, bulls, and cylinders at Khorsabad, and one at Nimroud, which mentions the country of Judea (Yahouda), and also the King of Elam.

SENNACHERIB HIS SON.

Ere we leave the Subterranean chamber, on the slab of the siege of Lachish we may notice an inscription above the head of Sennacherib, which may be translated, says Sir Henry, "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of his glory, causes to pass before him the spoils of Lakhisha."

SENNACHERIB'S CYLINDER.

The name of this king in the Assyrian is read Tsinakki-irib; and the cylinder from which the extracts of Inscription in the Appendix are taken will be recognized in the Museum by the frame-work in which it stands. The paragraphs extracted, as will be seen, relate chiefly to Merodach-Baladan, and King Hezekiah.

"Owing to the fact," says Professor Rawlinson, "that our great excavator devoted his main efforts to the disinterment of the chief palace of this king at Kouyunjik, it has supplied to our national collection almost half its treasures. The result also is, that while other Assyrian sovereigns float before the mind's eye as dim and shadowy beings, Sennacherib stands out as a living and

breathing man—the living embodiment of Assyrian haughtiness, violence, and power."

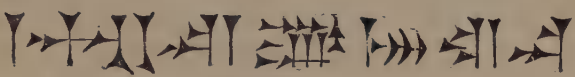
Sir Henry considers that Sennacherib's reign lasted

CYLINDER OF SENNACHERIB.

twenty-four years, and that he made his records on this cylinder in his sixteenth year.

Parts of two of the first lines of the actual inscrip-

tion on this cylinder are here given, in the arrow-headed or cuneiform characters, which expressed the thoughts of the old Chaldeans, Assyrians, and Persians, ere the commencement of profane history, and which only fell into gradual disuse after the time of Alexander's conquests, about 330 B.C.



TSIN - AKKI - IRIB.

KING OF THE FOUR REGIONS.

This document is known as the Taylor Cylinder; there is a second, called the Bellino Cylinder; and the king's annals have been compiled not only from these, which agree very closely, but from large inscriptions between the limbs of some Colossal Bulls at Kouyunjik, the upper part of whose figures had been destroyed.

"These bulls," says Mr. Layard, "were all more or less injured. The same convulsion of nature, for I can scarcely attribute it to any human violence, that overthrew these great masses, had shattered some of them into pieces, and scattered the fragments amongst the ruins. Fortunately, however, the lower parts of all, and consequently the inscriptions, had been more or less preserved, and to this fact we owe the recovery of some of the most precious records with which the monuments of the ancient world have rewarded the labours of the antiquary."

These inscriptions may now be seen in the Museum, *on the wall*, behind the great bulls from Khorsabad, at the entrance of the Egyptian Hall. The name

of Hezekiah upon them is spelt Hiskiah; and the *thirty* talents of gold appointed as his tribute (see Appendix), both in the Scriptures and in the inscriptions, is truly a wondrous coincidence. (See 2 Kings xviii. 14.)

SHUSHAN THE PALACE.

As we repass through the Kouyunjik gallery, by the light of the inscriptions, the slabs of Merodach-Baladan, and the Susian slabs are clothed with a fresh attraction.

The excavations of Mr. Loftus at Susa have given a wonderful freshness to the descriptions of the Book of Esther. Here Ahasuerus (Xerxes) held his court. Here is Daniel "on the king's business," and here the prophet sees his famous vision of the ram and he-goat. (Dan. viii.) Here Mr. Loftus has found the bases of the marble columns of that splendid palace, once rich with white and green and blue hangings, and fine linen and purple fastened with silver rings, sweeping down in lustrous folds on their pavements of coloured marbles. In those mild climes the monarchs could dispense with massive walls, and the warm fragrant breeze was wafted in from the verdant plains strewed with their carpet of flowers. The fair city reared its mighty head above groves of date and lemon trees, surrounded by rich pastures and seas of golden corn, and backed by snow clad mountains. By the side of its now desolate mound, by general consent of Jews, Sabeans, and Mohammedans, repose the remains of the prophet Daniel, as those of Jonah are said to lie at Nebbi Yunus. The accompanying sketch represents the mounds by the side of the River Ulai, on the slabs from Susa (see p. 400). We may call to mind the last words of Daniel in the last chapter of his prophecy.

THE TOMB OF DANIEL AT SUSA.

From Loftus's "Chaldea."

It is a voice from his tomb—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand."

Alas! though we have long possessed our Bibles, most of us are only at the threshold of the study of the narratives and prophecies which concern the history of the Jews. Is it too much to hope that this volume may be read side by side with the Bible, and its statements tested by actual reference? We have often sought to spare the reader this trouble, but by no means always. A list of the passages of Scripture quoted, is appended to the Second Edition, which did not appear in the First.

We are, probably, after all, only at the commencement of greater discoveries than those made in the mounds of Nineveh. A Society is recently formed for exploring the Holy Land, with a view to Biblical illustration, which proposes to render services that are very much required. The same intelligence, zeal, science, and outlay have never hitherto been applied to the attainment of accurate knowledge concerning the past of Syria and Palestine, as to the past of Egypt, Assyria, Greece, Carthage, and Rome.

Below the surface, even of Jerusalem itself, hardly anything has yet been discovered; but how much must be awaiting excavation! Every foot in depth of the "sixty feet of rubbish" on which the present city is built will possibly yield important relics of the past, and every site in that country will repay examination.

Meantime the UNIVERSAL ISRAELITE ALLIANCE is especially exerting itself in the institution of schools for the children of its co-religionists of both sexes in the East. With education will speedily come research into their own Scriptures in the places where they were written. "The times are come," says their report, "for the regeneration of our brethren in ASIA and AFRICA, and the digging into that mine of intellectual riches hitherto unworked, may be also for the profit of the many Nations among whom they dwell."

At the important meeting of May 25th, one of the members of that Alliance directed attention to the DIVINE PROMISES TO ISRAEL in the forty-ninth chapter of the Prophet Isaiah, and received cordial permission for their circulation on a prepared fly-sheet as the audience separated. The presentation of a copy of the First Edition of "STONES CRYING OUT," was likewise announced with favour.

It is marvellous that the excavators of old Nineveh without choice of their own, should have been guided to the discovery of *all* the Gods and all the Kings of that region who are mentioned in the Bible? That such particular inscriptions, also, have been recovered and read, as seem to give the succession and relation of these kings to one another, whether biblical or non-biblical, is as remarkable likewise. May the fact point many a fresh reader to THE BOOK in which he shall find far more than the history of Asshur and his people—the history of the living Redeemer of a lost and ruined world!

SUPPLEMENTARY CHAPTER.

BABYLONIAN AND ASSYRIAN RECORDS AND TRADITIONS OF The Creation, Fall of Man, and Deluge.

IN a previous edition of "Stones Crying Out," at the end of the last chapter, is the following paragraph:—"We are possibly, after all, only at the commencement of greater discoveries than these." At that time, unknown to any one, England possessed, hidden in small tablets of baked mud and clay, stamped with Assyrian arrow heads, as small and as closely placed as the letters of a newspaper article, an Assyrian account of the Creation of Man and the Deluge.

These tablets had been in the possession of Sir Henry Rawlinson for nearly fifteen years before their value was, almost accidentally, discovered; and even now we have only gathered together some fragments—a few loose pages—from the grand Assyrian library, compiled probably under the care of Assurbanipal, and possibly containing at one time a complete history of the first three centuries of time.

The palaces, buildings, and sculptures of Nineveh have surprised us into acknowledgment of the advancement of the age in which Jonah lived; but it is only within the last four or five years that we have discovered that Assyria was as far advanced in *literature* as in architectural skill.

The late George Smith, to whose careful research and labour we are so largely indebted for the following information, says:—

"Commencing a steady search among some fragments of tablets, I soon found half of a curious tablet which had evidently contained originally six columns of text; two of these were still nearly perfect,

two others were imperfect, about half remaining, while the remaining columns were entirely lost. On looking down the third column, my eye caught the statement that the ship rested on the mountains of Nizir, followed by the account of the sending forth of the dove, and it finding no resting place and returning. I saw at once that I had here discovered a portion at least of the Chaldean account of the Deluge. I then proceeded to read through the document, and found that it was in the form of a speech, from the hero of the deluge to a person whose name appeared to be Izdubar. I then commenced a search for any missing portions of the tablet, . . . The reason why these legends are in so many fragments, and the parts so scattered, may be explained from the nature of the material of which they are composed; made of fine clay, and inscribed with cuneiform characters whilst in a soft state; they were then baked in a furnace until hard, and afterwards transferred to the library. These texts appear to have been broken up when Nineveh was destroyed, and many of them were cracked and scorched by the heat. Subsequently the ruins were turned over in search of treasure, and the tablets still further broken; and then, to complete their ruin, the rain, every spring soaking through the ground saturated them with water. . . . There remain at least 20,000 fragments buried in the ruins, without the recovery of which it is impossible to complete these valuable Assyrian inscriptions. . . . In the palace there were *catalogues* of these documents, written like them on clay tablets, and other small oval tablets, apparently labels for the various series of works. Judging from the fragments discovered, it appears probable that there were in the Royal Library, over 10,000 inscribed tablets, including almost every subject in ancient literature."

Unfortunately these tablets are nearly all COPIES (not originals) from earlier Babylonian texts; and until these are discovered, their date must remain unsettled. Assurbanipal reigned over Assyria B.C. 670. From internal evidence it would seem that the ORIGINAL tablets * from which these are copied, were written not later than B.C. 2000—about the time that Abraham lived.

The first fragment in the story is the upper part of the first tablet, giving the description of void or chaos, and corresponding to the first two verses of Genesis. The translation is,—according to Mr. G. Smith :—

* A portion of one is believed to be in the British Museum.

"When above, were not raised the heavens; and below on the earth a plant had not grown up; the abyss also had not broken open their boundaries: the chaos (or water) Trainat (the sea) was the producing mother of the whole of them. Those waters at the beginning were ordained; but a tree had not grown, a flower had not unfolded. When the gods had not sprung up, any one of them; a plant had not grown, and order did not exist; were made also the great gods, the gods Lahmu and Lahamu they caused to come . . . and they grew. . . .

Another portion of the tablet reads:—

"It was delightful, all that was fixed by the great gods. Stars, their appearance (in figures) of animals he arranged. To fix the year through the observation of their constellations, twelve months (or signs) of stars in three rows he arranged, from the day when the year commences unto the close. The god Uru (the moon) he caused to rise out, the night he overshadowed, to fix it also for the light of the night, until the shining of the day."

Want of space prevents us giving the whole of this remarkable inscription; and when we remove the extraneous matter introduced by tradition and priestly influence to support the Chaldean belief in many gods,—whereas the Israelites believed in but one,—we are obliged to notice how exactly they agree with the Mosaic account in many minor points.

"And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for *signs*, and for seasons, and for days, and for years. And God made two great lights . . . to divide the light from the darkness, and God saw that it was good."

Another fragment reads:—

"When the gods in their assembly had created . . . were delightful the strong monsters . . . they caused to be living creatures . . . cattle of the field, beasts of the field, and creeping things of the fields . . . they fixed for the living creatures . . . cattle and creeping things of the city they fixed . . . and the god Mu-si-ku (the Lord of noble face) caused to be two . . . the assembly of the creeping things he caused to go . . ."

The remainder of the tablets we cannot give, but must refer our readers to Mr. Smith's "Chaldean Account of Genesis."

Many of the fragments contain strange and curious legends and fables, not bearing upon the object of this work, but interesting from the light thrown upon the beliefs and literature, the inner life and feeling, the books of Abraham's contemporaries. It appears from one of the tablets that the race of human beings spoken of is the dark race; and in various fragments they are called Admi or Adami, used, not as a proper name, but as a term for mankind.* "The Babylonians seem to have recognised two principal races; the Adamu, or dark race, and the Sarku, or light race, probably in the same manner that two races are mentioned in Genesis: the sons of Adam, and the sons of God. It appears incidentally that it was the *dark* race which was believed to have fallen; but there is at present no clue to the position of the other race in their system." An account is also given of the fight with the dragon, which had led man to sin, and was the embodiment of the spirit of chaos or disorder that at the creation of the world was opposed to the deities.

Foremost amongst the legends, and forming a long epic poem, is the history of a personage called Izdubar, † answering in many ways to the Biblical hero Nimrod; and his doings and sufferings seem to have been a favourite theme with the Assyrian story-tellers and scribes, just as the history of our own Saxon King Arthur has gathered round him and his life a strange and mystical romance. One of these legends is entitled, "Of the misfortune seen to happen to Izdubar." With the legend itself we have nothing to do, except as it touches upon Scripture. In his travels he meets with Hasisadra (Noah), who had been translated to heaven on coming out of the ark with his wife and his pilot. Izdubar asks him interrogatively, "How thou hast done, and in the assembly of the gods alive thou art placed?" ‡ Hasisadra then tells him the story of the

* "This is the book of the generations of Adam. . . . Male and female created He them; and blessed them and called their name Adam."—*Gen.* v. 1, 2.

† Illustration p. x.

‡ Of this tablet (containing the account of the flood) there are fragments of no less than *three* copies, containing the same text, all made in the time of Assurbanipal. And these three copies present various slight differences in the readings, which appear to prove the

flood—placing the wicked city, in which he lived, on the Euphrates. We give some extracts from it.

"'Be revealed to thee, Izdubar, the concealed story, and the judgment of the gods be revealed to thee. The city Surippak, the city where thou standest not . . . placed, that city is ancient . . . the gods within it . . . their servant the great gods. . . . Make a ship after this . . . I destroy? the sinner and life . . . cause to go in? the seed of life all of it to the midst of the ships. The ships which thou shalt make, (600?) cubits shall be the measure of its length, and (60?) cubits the amount of its breadth and its height. . . . Into the deep launch it. I perceived and said to Hea my lord, "The ship making which Thou commandest me, when I shall have made, young and old will deride me." . . . Its interior I examined on the eighth time. Planks against the waters within it I placed. I saw rents and the wanting parts I added. Three measures of bitumen I poured over the outside, three measures of bitumen I poured over the inside.'

Hasisadra then says that he made an altar and sacrificed oxen, and,—

'I caused to go up into the ship all my male servants and my female servants, the beast of the field, the animal of the field, the sons of the people all of them I caused to go up. A flood Shamas made, and he spake, saying, "In the night I will cause it to rain heavily, enter to the midst of the ship and shut thy door." That flood happened of which he spake, saying, "In the night I will cause it to rain from heaven heavily." Vul in the midst of it thundered, and Nebo and Saru went in front; the throne-bearers went over mountains and plains; the destroyer Nergal overturned; Ninip went in front and cast down; the spirits carried destruction; in their glory they swept the earth; of Vul the flood reached to Heaven. The bright earth to a waste was turned. Brother saw not his brother, they did not know the people. In heaven the gods feared the tempest and sought refuge.

"'Six days and nights passed, the wind, deluge, and storm overwhelmed. On the seventh day in its course was calmed the storm, and all the deluge, which had destroyed like an earthquake, quieted.

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very ancient date of the original from which they were copied. The forms of the characters in the earliest documents appear to have been of so primitive a type that the copyists did not know the meaning, and therefore translated them in their original hieratic form.

The sea he caused to dry, and the wind and deluge ended. I perceived the sea making a tossing, and the whole of mankind turned to corruption; like reeds the corpses floated. I opened the window, and the light broke over my face, it passed. I sat down and wept. For twelve measures the land rose. To the country of Nizir went the ship, and to pass over the mountain it was not able.

"'On the seventh day I sent forth a dove, and it left. The dove went and turned; a resting-place it did not find, and it returned. I sent forth a swallow, and it left; and the swallow went and turned; and a resting-place it did not find, and it returned. I sent forth a raven; and the decrease of the water it saw, and it did eat, it swam, wandered away, and did not return. I sent the animals forth to the four winds, I poured out a libation, I built an altar on the peak of the mountain. The gods collected at its savour—the gods like flies over the sacrifice gathered. Bel . . . made a bond, he established a covenant and gave me this blessing.'"

We have given these extracts from Mr. Smith's most interesting work, with the hope that many who read them will be led to read his translation in its entirety; and every one who compares the narrative there given with that in Genesis, will be forced to the conclusion that the agreement between the two records cannot be accounted for on the supposition that they are both *imaginary romances*. The writers living far apart, without the opportunities of consulting each other's writings, agree so minutely in recording an incident which they have received from different sources, that we are obliged to admit, at least, that such an incident did exist as an historical fact. So many efforts are being made to prove the absurdity and impossibility of the deluge and destruction of mankind (save a single family), that we have to go back to the alphabet of Christian belief and prove the historical facts of the Bible narrative. And just as the facts are being called in question, and their agreement with secular history denied by those who desire the mutilation of the Scriptures, or the subversion of their teachings, witnesses to the truths as a whole, and to some of their minutest parts, rise up from the dead city that repented at the preaching of Jonah, to preach to those who will not listen to the words of a greater than Jonah.

Amongst the legends on these tablets there is one story

which has a striking resemblance to that of Moses in the ark. Sargon was a Babylonian monarch who reigned about B C. 1600. The name signifies the right, true, or legitimate king. He was probably of obscure origin, and desiring to strengthen his claim to the throne, put forth the following story.

"Sargina the powerful king, the king of Akkad, am I. My mother was a princess, my father I did not know, a brother of my father ruled over the country. In the city of Azupiranu, which by the side of the river Euprates is situated, my mother the princess conceived me; she placed me in an ark of rushes, with bitumen my exit she sealed up. She launched me on a river which did not drown me. The river carried me, to Akki the water carrier, it brought me. (45 ?) years the kingdom I have ruled, the people of the dark races I have ruled."

In the new glass cases lately placed in the Nineveh galleries of the British Museum will be found fresh relics obtained by Mr. G. Smith. These little tablets of clay, marked while damp with a pointed stick, and then hardened in a potter's oven,—tablets that, if they had been exposed for a short time to damp, would have turned to liquid mud,—have yet existed for five-and-twenty centuries to bear witness to the historical accuracy of the Biblical account of the great war of the kings of Syria and Israel with Ahaz, king of Judah (2 Kings xvi., 2 Chron. xxviii., and Isaiah vii.). The Scriptural account mentions Ahaz sending to Tiglath Pileser for help, and paying him tribute. In the tablet referred to, the account of the expedition of the king of Assyria is incomplete; but the details remain unbroken of the defeat of Rezin, the conquest of Damascus, the spoiling of the Israelites, the conquest of the Philistines and Edomites. The Assyrian account mentions Ahaz as tributary, and calls him Yauhazi.

"Fifty years ago there was scarcely a single contemporary illustration of any event recorded in the Old Testament. There is now scarcely an instance in which the Jewish history impinges on that of the neighbouring nations which is not in some degree illustrated by contemporary inscriptions or by the newly-discovered records of Egypt, Assyria, Chaldea, and Persia. These correlative records extend from the very earliest political event after the birth of Abraham, recorded in Genesis, down to the latest of the historical books. We are

now able to identify, either certainly or with great probability, with some well-known character in profane history *every monarch* or great prince (with two exceptions), whether Assyrian, Chaldean, or Persian, WHOSE NAME OCCURS IN THE BIBLE, from the time of Solomon downwards." *

Efforts are being made to explore the mounds of Jerabolus, which mark the site of the ancient city of Charchemish,† the fort of the god Chemosh, the Hittite capital. These ruins are situated on the west bank of the Euphrates, and are enclosed by a low rampart of walls pierced on all sides, excepting that facing the river, by openings which mark the sites of the city gates. From some of the Assyrian inscriptions it would seem that this city was of importance as early as the year 2800 B.C. Mr. G. Smith, when passing through Syria on his last expedition, saw some curious sculptures that had been exposed to view, chief among them being a large monolith, with a bas-relief on one side representing a king in his royal robes, and on the reverse side a long inscription in the as yet undeciphered Hamathite character. The statements in the inscriptions of the Assyrian kings as to their having erected monuments in the Hittite capital, and the close trade and commercial connection between Carchemish and the chief cities of Assyria, afford every reason for believing that some key will be discovered that will enable us to solve the mystery of these Hamathite inscriptions.

Efforts have also been made to discover the exact site of the famous Baylonian "Record Office," or "Bank," where was discovered the large collection of trade and commercial tablets. These, representing the monetary transactions of a firm trading in the name of Egibi & Sons, were discovered in 1875 by some Arabs. They represent every branch of commercial and fiscal transaction, and furnish every detail as to the corn produce of the most fertile of lands. Their annals extend from the reign of Nabopolassar until the end of the Persian empire, the latest record being a tablet dated in the reign of Artaxerxes.

Excavations have also been made in the mounds of Tel Ibrahim, the site of the city of Kutha, the great sacred univer-

* Canon Tristram. † 2 Chron. xxxv. 20-24.

sity of Babylon. It was from the ancient temple library of that city that Assurbanipal obtained the ORIGINALS of the Creation tablets. The Assyrians very largely borrowed their civilization and written characters from Babylon, and, during the reign of Assurbanipal, his agents sought everywhere for inscribed tablets, brought them to Nineveh, and copied them, to enrich with the literary treasures of Babylon, Borsippa, Ur, Erech, etc., the great collection at the Assyrian capital. There were famous libraries in different places; and in Babylon, as in Palestine, one of the cities was named the City of Books. Every year the court historian prepared anew the annals of the monarch's reign, and inscribed them on numerous cylinders. In each of the four corners of their temples and palaces there was carefully built up within the wall the king's biography, and curses were invoked on the head of the successor who should destroy these annals. (See Appendix II.)

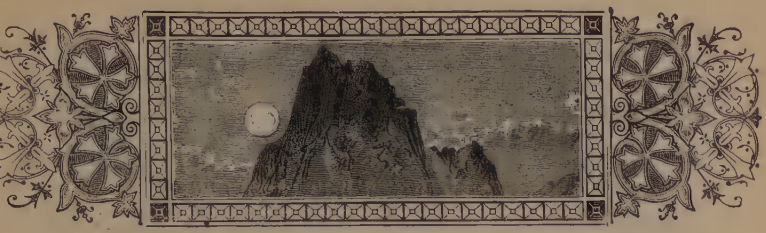
Mr. H. Rassam has just returned to England, bringing with him many hundreds of inscribed tablets from the palaces of Sennacherib and Assurbanipal, or, according to some, Sardanapalus. Of the library of the latter king, about two-thirds is supposed now to be in the British Museum. By a patient, diligent, and earnest band of scholars these are being slowly deciphered and arranged. Strange to say, the literature of ancient Assyria was in a language distinct from that spoken by the people,—a learned language of former times, understood by the literary men of the age, like the Latin of our own day. It is called the Accadian tongue; its study was imperative on scholars, and was acquired by the help of lexicons and grammars. Not the least singular discovery is a catalogue, compiled some four thousand years ago, which directs the person wishing to consult any book to search out and write down the number and hand it in to the librarian. From some of the translations it would seem that the Sabbath of the seventh day was observed with great strictness. Even the monarch was forbidden to eat cooked meat, change his clothes, take medicine, or drive his chariot on that day.

Mr. Rassam has also continued his exploration of the Temple site in the mounds of Birs Nimroud, and has recovered a number of fragments of tiles and inscriptions. This Temple area is now found to have contained a number of altars, as well

as a systematically-arranged series of seats. It would appear rather to have been a species of forum, where religious assemblies, councils, and other gatherings were held.

A most interesting discovery in connection with this ruin has resulted from the recent examination of the site, namely, that the destruction was due, not to fire or the vengeance of an enemy, but to a volcanic eruption, which has split the whole edifice in twain and vitrified all the brickwork with which the lava and flame came in contact. Mr. Rassam brought back with him a number of curiously-inscribed coins, with legends of early monarchs. He also obtained some interesting examples of Babylonian coining, commercial deeds in duplicate, the one copy forming an envelope to the other.

And yet all that has been done is but a tithe of what remains to do. Egypt, Assyria, Arabia, Persia, are full of witnesses—silent now—that will, when the right time comes, rise from the dust and sand to confirm the writings of the Old Testament. He who said, "I tell you that, if these should hold their peace, the stones would immediately cry out," has made these stones "cry out of the wall" to refute and condemn those who would close their ears to the voice of the Son of God, and to comfort and cheer those who look for the coming of the "Consolation of Israel."



APPENDIX.

No. I.

INSCRIPTIONS OF TIGLATH-PILESER I. (1120 B.C.)

TRANSLATED BY SIR H. RAWLINSON.

TIGLATH-PILESER, the powerful king; king of the four regions; king of all kings; lord of lords; the supreme (?); monarch of monarchs; the illustrious chief, who, under the auspices of the Sun-God, being armed with the sceptre, and girt with the girdle of power over mankind, rules over all the people of Bel; the conqueror of many plains and mountains of the upper and the lower country; the conquering hero, the terror of whose name has overwhelmed all regions; the bright constellation, who, according to his power (or "as he wished"), has warred against foreign countries, (and) under the auspices of Bel—there being no equal to him—has subdued the enemies of Ashur (or has made them obedient to Ashur).

* * * * * *

IV. (i. 46.)

Ashur (and) the great gods, the guardians of my kingdom, who gave government and laws to my dominions, and ordered an enlarged frontier to their territory, having committed to (my) hand their valiant and warlike servants, I have subdued the lands, and the peoples, and the strong places, and the kings who were hostile to Ashur; and I have reduced all that was contained in them. With a host (literally a "sixty") of kings I have fought . . . . and have imposed on them the bond of servitude (?). There is not to me a second in war, nor an equal in battle. I have added territory to Assyria, and peoples to her

people. I have enlarged the frontier of my territories, and subdued all the lands contained in them.

* * * * * *

VIII. (ii. 63.)

From amongst my valiant servants, to whom Ashur, the lord, gave strength and power, in thirty of my chariots, select companies of my troops, and bands of my warriors who were expert in battle, (?) I gathered together. I proceeded to the extensive country of *Miltis*, which did not obey me: it consisted of strong mountains and a difficult land. Where it was easy I traversed it in my chariots, where it was difficult I went on foot. Like . . . on the peaks of the rugged mountains, I marched victoriously. The country of Miltis, like heaps of stubble, I swept. Their fighting men, in the course of the battle, like chaff I scattered. Their moveables, their wealth, and their valuables, I plundered. Many of their cities I burned with fire. I imposed on their religious service, and offerings, and tribute.

* * * * * *

IX. (ii. 85.)

Tiglath-Pileser, the illustrious warrior; the opener of the roads of the countries; the subjugator of the rebellious; . . . . he who has overrun the whole Magian world. (?)

* * * * * *

XII. (iii. 36.)

Tiglath-Pileser, the powerful king; the vanquisher of the disobedient; he who has swept the face of the earth. (?)

* * * * * *

XXIX. (v. 99.)

The City of Khunutsa, the stronghold of the country of Comani, I overthrew like a heap of stubble. . . . . I cut off their heads as if they were carrion (?); their carcases filled the valleys, and (covered) the heights of the mountains. I captured this city; their gods, their wealth, and their valuables I carried off, and burned with fire. Three of their great castles, which were built of brick, and the entire city I destroyed and over-

threw, and converted into heaps and mounds, and upon the site I laid down large stones; and I made tablets of copper, and I wrote on them an account of the countries which I had taken by the help of my Lord Ashur, and about the taking of this city, and the building of its castle; and upon it (*i.e.*, the stone foundation) I built a house of brick, and I set up within it copper tablets.

* * * * *

XXXI. (vi. 39.)

There fell into my hands altogether, between the commencement of my reign and my fifth year, forty-two countries, with their kings from beyond the river Zab, plain, forest, and mountain, to beyond the river Euphrates, the country of the Khatti, (Hittites,) and the upper ocean of the setting sun. I brought them under one government, I placed them under the Magian religion, and I imposed on them tribute and offerings.

* * * * *

XXXII. (vi. 49.)

I have omitted many hunting expeditions which were not connected with my warlike achievements (?). In pursuing after the game, I traversed the easy tracts in my chariots, and the difficult tracts on foot. I demolished the wild animals throughout my territories.

* * * * *

XXXIII. (vi. 55.)

Tiglath-Pileser, the illustrious warrior; he who holds the sceptre of Lashanan; he who has extirpated all wild animals.

* * * * *

XXXVI. (vi. 76.)

Under the auspices of my guardian deity Hercules, two soss of lions fell before me. In the course of my progress on foot I slew them, and eight hundred lions in my chariots in my exploratory journeys I laid low. All the beasts of the field (?) and the flying birds of heaven I made the victims of my shafts (?).

* * * * *

LII. (viii. 63.)

Whoever shall abrade, or injure my tablets and cylinders, or shall moisten them with water, or scorch them with fire, or expose them to the air, or in the holy place of God shall assign them a position where they cannot be seen or understood, or who shall erase the writings and inscribe his own name, or who shall divide the sculptures (?), and break them off from my tablets.

* * * * * *

LIII. (viii. 74.)

Anu and Vul, the great gods my lords, let them consign his name to perdition; let them curse him with an irrevocable curse; let them cause his sovereignty to perish; let them pluck out the stability of the throne of his empire; let not offspring survive him in the kingdom (doubtful and faulty in text); let his servants be broken; let his troops be defeated; let him fly, vanquished, before his enemies. May Vul in his fury tear up the produce of his land. May a scarcity of food, and of the necessaries of life, afflict his country. For one day may he not be called happy (?). May his name and his race perish in the land.

No. II.

INSCRIPTION OF ASHURAKHBAL; OR, SIR H. RAWLINSON'S ASSUR-IZZI-PAL.

DECIPHERED BY H. F. TALBOT, ESQ.

The former city, which Divanurish, king of Assyria, my ancestor, had built; that city had fallen to decay, and its buildings had sunk into ruins and rubbish. That city I built again. And I dug a canal from the Upper Zab river, and I gave it the name of (*Babilat kanik*) the Babilat canal. And I planted beautiful trees along its banks, and trees of utility for every kind of work.

The best of them I kept for Ashur my Lord and the goddesses of my country. I erected palaces with them, and from the foundation to the roof I built and I finished them. A palace for my royal residence and for an eternal remembrance of my

reign, I founded within the city. I adorned it: I enlarged it: and with images of bright copper I embellished it. I then made columns, adorned with noble carvings.

With nails of bronze I fastened them together, and I placed them at the gates.

Thrones of cedar and various other precious woods; ornamental ivories, skilfully carved; heaps of silver, gold, lead, copper, and iron, the spoils gained by my valour, which I had brought away from the nations I had conquered: all these treasures I deposited within it.

The king of future days who shall restore its ornaments, and shall replace the written tablets in their places, Ashur will hear his prayers!

That good king shall never fly before his enemies, nor abandon this palace, my royal dwelling.

Its columns, its roofs, its splendid images, which are now fixed up within it, shall not be destroyed. They shall not be removed to the city of his enemies, nor to the palace of his foes. Its roofs shall not be broken down, its images shall not be torn off, the sources of the springs which supply it with water shall not be cut off, and its gate shall not be (*thrown down?*). Its chambers of treasure shall not be plundered. Its closed apartments (or *harem*) shall not be burst open with violence. The women, residing in it, of the double service,* shall not be insulted, nor with unseemly, shameful, and immodest treatment be dragged away to the enemy's palace, during the destruction and downfall of their own city.

The king who shall not injure my palace . . . . who shall not suffer the front of my throne and my royal dwelling-place to be broken, who shall spare (*i.e.*, protect) the face of these my written tablets, and shall not hurt the clay records of my reign: May Ashur, chief of the great gods, who is the supporter of my kingdom, uphold his power over all the nations, and cause them to bow down before the steps of his throne, and the seat of his royalty! May he subject the country of the four nations to his arms! and pour abundant glory over his land during long cycles of years!

But he who shall not spare the face of these my tablets, who

* *I.e.*, those serving the gods and those serving the king, as appears from other inscriptions. Here briefly called *bit ṣi-bitti*, "the double household."

shall injure the clay records of my reign, who shall destroy these sculptures and their descriptions, or tear them off, or break them in pieces, or bury them in the ashes, or burn with fire, or drown them in the waters, or who shall remove them from their place, and shall throw them down where they will be trampled on by animals, and shall place them in the pathway of the young cattle: or who shall falsify my clay tablets, which are now sculptured with all manner of good and pious words, and shall write on the face of my records anything that is bad and impious: or in the place of these clay tablets shall make other new ones hostile to me, or heretical: or shall hide mine away either in a locked-up apartment, or in some dark place . . . . or shall damage the ivory ornaments with fire: or, for the sake of injuring these my tablets and writings, shall change their divisions for new ones, or shall make alterations in them, so as to confound their meaning: whether he be a nobleman, or a military man, or any one else of my subjects. . . . .

He who shall not spare them, but shall trample on them, or who shall deface and destroy them, or who shall scratch any words of derision upon my works, or shall change my name on the sculptures for his own:

May Ashur, the great Lord, the god of Assyria, the lord of all royal crowns, curse his reign and destroy his works! May he shake the foundations of his kingdom! May his own blood-relations and his dearest friends be those who shall admit his foes into his kingdom!*

No. III.

INSCRIPTION OF PUL.

Found on a pavement slab in an upper chamber of the North West Nimroud Palace.

TRANSLATED BY H. F. TALBOT, ESQ.

THE monarch whose actions it commemorates was the grandson of Divanubar, the Obelisk King. Rawlinson considers him to be the biblical Pul, and Vullush the Second of the inscriptions.

A much more ancient monarch has the same name of Pul, of

* This inscription contains a few more lines but they are much defaced.

whom Ashurakhbal speaks frequently. Consequently, the present monarch will be Pul the Second. His wife, Semiramis the Second, is commemorated with him on a statue of Nebo in the British Museum.

TRANSLATION.

THE palace of Pul, the great king, the powerful king, the king of the nations, the King of Assyria; the king who, by the help of Ashur, (. . . . .) his protecting deity, acquired a vast and boundless empire, and planted his royal power firmly over the people of Assyria, and raised his throne upon golden feet. Restorer of noble buildings which had gone to decay. . . . . Who went forth in the strength of Ashur his lord, and caused the kings of the four regions to bow down to his yoke. Conqueror of all lands as far as the day-spring of the rising sun, I subdued to my yoke the land of the sun, and the countries of Illipi, Karkar, Araziash, Mitzu, *Media*, etc., *Nahiri*, Andiu, whose situation is remote, and the Balkhu mountain, as far as the great sea of the rising sun.

From the River Euphrates, in the land of *Syria*, I subdued to my yoke all the provinces of the land of Akkarri, *the lands of Tyre and Sidon, Omri, Edom, and Palestine*, as far as the great sea of the setting sun, and I imposed upon them a fixed tribute.

Against the land of Tusu I advanced in hostile array. Mariah, King of Tusu, I besieged in Damascus, his royal city. Immense fear of Ashur his lord overwhelmed him; he took upon him my yoke, and performed homage and prostration. 2300 talents of silver, 20 talents of gold, 3000 talents of copper, 5000 talents of iron, fine clothes of various colours, scarlet and yellow, his ivory throne, his ivory palanquin, carved with ornaments, and his other goods and treasure in abundance, in the city of Damascus, his royal city, in the middle of his palace I received.

The Kings of Chaldea, all of them performed homage and prostration, and I imposed a fixed tribute upon them with an equal hand. The cities of Babylon, Borsippa, and Tizza brought out to me the images of Bel, Nebo, and Acherib, then precious victims (*I sacrificed to the gods of those cities*).

No. IV.

EXTRACTS FROM THE INSCRIPTION OF SENNACHERIB, REFERRING ESPECIALLY TO HIS WARS WITH MERODACH-BALADAN AND HEZEKIAH.

TRANSLATED BY H. F. TALBOT, ESQ.

SENNACHERIB, the great king, the powerful king, the king of nations, the king of Assyria, the king of the four countries, the pious ruler, the worshipper of the great gods, ... the embellisher of public buildings, the noble hero, the strong warrior, the first of kings, the great punisher of unbelievers who are breakers of the holy decrees.

Ashur, the great lord, has given unto me the throne of the world. Over all dwellers in every place I have exalted my warlike arms.

From the Upper Sea of the setting sun (*the Mediterranean*) unto the Lower Sea of the rising sun (*the Persian Gulf*) all the chief men I forced to bow down as my slaves.

And the kings who were Heretics fled from my attack. They flew from their towns like frightened birds. They were scattered singly (*or alone*) to places of safety.

At the beginning of my reign I destroyed the forces of Merodach-Baladan, King of Kar-Duniya. In the midst of that battle he quitted his army. He fled alone from the field and saved his life.

His chariots, and his horses, his waggons, and his mares, which in the conflict of battle he had abandoned, I captured.

His palace in the city of Babylon I plundered completely. I broke open his treasury. The gold and silver, and the vessels of gold and silver, with precious stones called *agarta*, and other goods and treasures beyond number plentiful. And the . . . . of his palaces, his noblemen and . . . . his slaves, male and female, all his friends and guards, and all of rank and distinction in his palace, all those I carried away and distributed them as a spoil.

In the name of Ashur, my Lord, seventy-six large cities and royal residences of the land of Chaldea, and four hundred and twenty smaller towns belonging to them, I took and destroyed, and carried away their spoil. The artificers, both Aramæans and

Chaldeans, who were in the district of the Euphrates, and the common people of the land who were able-bodied (*doubtful*) I carried away and distributed as a spoil.

* * * * * *

EVENTS OF HIS SECOND YEAR.

The inhabitants of the more distant Media, who in the days of the kings my fathers no one had even heard of the name of their country, brought me their rich presents, which I received, and I caused them to bow down to the yoke of my majesty.

EVENTS OF THE THIRD YEAR.

The third year of Sennacherib was the most important period of his reign, since it was then he undertook his celebrated war against Hezekiah, King of Judah. The account we find of it on this cylinder is not exempt from difficulties and obscurities.

In my third year I advanced in hostile array against the land of Khatti.* Luliah, King of Sidon (for the great terror of my majesty had quite overwhelmed him) had fled to a distant island in the sea. I subjugated his land.

Then Menahem, King of Samaria, Tubal, King of Sidon, Abdilut, King of Arvad.

* * * * * *

The kings of the land of Martu, all of them . . . . brought their splendid gifts and wealth unto my majesty. And they kissed my yoke.

And after this, Zedekiah, King of Ascalon, who had not bowed down to my yoke; the gods of his father's house, himself, his wife, his sons, his daughters, his brothers, the seed of his father's house, I carried them all away, and brought them to Assyria.

The priests, princes, and people of Amgarrun had seized Padiah, their king, the friend and ally of Assyria, and had loaded him with chains of iron, and had delivered him up to Hezekiah, King of Judah, and had behaved in a hostile manner against the Deity himself in the folly of their hearts.

* * * * *

Then I brought back Padiah, their king, from the midst of

* Syria.

Jerusalem, and placed him once more upon the throne. I imposed upon him a tribute payable to my majesty. Then Hezekiah, King of Judah, who had not bowed down to my yoke, forty-six of his large cities, and smaller towns belonging to them without number, in the fury of my vengeance I utterly destroyed.

Two hundred thousand one hundred and fifty persons, small and great, male and female, horses, mares, mules, camels, oxen, and sheep, without number, from the midst of them I carried away and distributed them as spoil. He himself, like a fugitive bird, shut himself up in his royal city, Jerusalem.

He built towers of defence (or battlements) over it, and he strengthened and rebuilt the bulwarks of his great gate.

In the meanwhile, the cities which I had sacked, I finally cut off from his dominions, and I gave them to Mitinti, King of Ashdod, Padiah, King of Amgarrun, and Ismi Bel, King of Gaza.

Thus I diminished his country. And in addition to the former tribute, and the land-gift (or land-tax), I augmented the tribute of . . . . and imposed this burden upon them. As to Hezekiah himself, the dreadful terror of my power had overwhelmed him.

Then I seized and carried off all his artificers, and all the other . . . . whom he had collected in order to fortify Jerusalem (2 Kings xviii. 14) with thirty talents of gold, eight hundred talents of silver, scarlet robes, precious *stones* (?), royal *thrones* (?) made of ivory, palanquins of ivory for travelling, skins and teeth of elephants, beautiful precious woods of two kinds, altogether a vast treasure. And also his daughters, and the *female inhabitants* (?) of his palace, and their men slaves and women slaves.

This mighty spoil, unto Nineveh, my royal city, after me I brought away. And he swore a solemn oath to pay tribute to me, and to do homage to me in future.

EVENTS OF THE FOURTH YEAR.

I then turned round the front of my chariot, and I marched straight against the land of Beth Yakina. Then Merodach-Baladan himself, whose army I had conquered in my first campaign, now fled before the warlike show of my powerful army, and the shock of my fierce attack.

His gods and his women he collected, and transported them in ships, and crossed over with the greatest speed to the country of Nigiti-rakkin, which is in the sea.

No. V.

DR. OPPERT'S READING OF THE FAMOUS INSCRIPTION OF NEBUCHADNEZZAR AT BORSIPPA.

"The mound long known as the *Birs Nimroud*, now identified with the Temple of the Seven Planets, is supposed to have been the locality of the Confusion of Tongues. The BABYLONIAN name *Borsip*, or *Barzipa*, is said to mean the TOWER OF THE TONGUES; and if Dr. Oppert's reading of this Inscription be correct, Nebuchadnezzar's allusion to this event is most striking. The following is Oppert's description of the Temple, with his translation of the Inscription.

"The Temple consisted of a large substructure, a stade (600 Babylonian feet) in breadth, and 75 feet in height, over which were built seven other stages of 25 feet each. Nebuchadnezzar gives notice of this building in the Borsippa Inscription. He named it *The Temple of the Seven Lights of the Earth* (*i. e.*, the Planets). The top was the temple of Nebo, and in the substructure (*igar*) was a temple consecrated to the god *Sin*, god of the month. This building, mentioned in the East India House Inscription (col. iv. l. 61), is also spoken of by Herodotus (i. 181, etc.).

Here follows the Borsippa Inscription:—

"Nebuchodonesor, king of Babylon, shepherd of peoples, who attests the immutable affection of Merodach, the mighty ruler-exalting Nebo; the saviour, the wise man who lends his ears to the orders of the highest God; the lieutenant without reproach—the repairer of the Pyramid and the Tower, eldest son of Nabopollassar, king of Babylon.

"We say, Merodach the great master, has created me; he has imposed on me to reconstruct his building. Nebo, the guardian over the legions of the heaven and the earth, has charged my hands with the sceptre of justice.

"The Pyramid is the temple of the heaven and the earth, the seat of Merodach, the chief of the gods; the place of the oracles, the spot of his rest, I have adorned in the form of a cupola, with shining gold.

"The Tower, the eternal house, which I founded and built, I have completed its magnificence with silver, gold, other metals, stone, enamelled bricks, fir and pine.

"The first which is the house of the earth's base, the most eminent monument of Babylon, I built and finished it; I have highly exalted its head with bricks covered with copper.

"We say for the other, that is, this edifice, the house of the seven lights of the earth, the most ancient monument of Borsippa: A former king built it (they reckon 42 ages), but he did not complete its head. SINCE A REMOTE TIME PEOPLE HAD ABANDONED IT, WITHOUT ORDER

EXPRESSING THEIR WORDS. Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split and the earth of the interior had been scattered in heaps. Merodach, the great lord, excited my mind to repair this building. I did not change the site, nor did I take away the foundation-stone. In a fortunate month, an auspicious day, I undertook to build porticoes around the crude brick masses, and the casing of burnt bricks. I adapted the circuits. I put the inscription of my name in the *Kitir* of the porticoes. I set my hand to finish it, and to exalt its head. As it had been in former times, so I founded, I made it; as it had been in ancient days, so I exalted its summit.

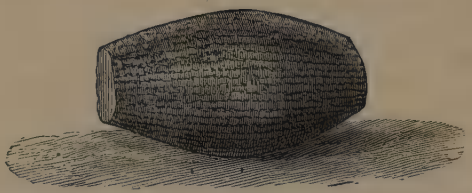
"Nebo, son of himself, ruler who exaltest Merodach, be propitious to my works to maintain my authority. Grant me a life until the remotest time, a sevenfold progeny, the stability of my throne, the victory of my sword, the pacification of foes, the triumph over the lands! In the column of thy eternal tables, that fix the destinies of the heaven and of the earth, bless the course of my days, inscribe the fecundity of my race.

"Imitate, O Merodach, king of heaven and earth, the father who begat thee; bless thy buildings, strengthen my authority. May Nebuchadnezzar, the king—the repairer—remain before thy face!"

This allusion to the Tower of the Tongues is the only one that has as yet been discovered in the cuneiform inscriptions. The story is a Shemitic, and not a Hebrew one; and we have no reason whatever to doubt the existence of the same story at Babylon.

The ruins of the building elevated on the spot where the story placed the tower of the dispersion of tongues, have therefore a more modern origin, but interest nevertheless by their stupendous appearance.—*Quarterly Review of Smith's Biblical Dictionary, Oct.* 1864.

No. VI.



CYLINDER OF NEBUCHADNEZZAR AT SENKEREH.

TRANSLATION BY H. F. TALBOT, ESQ.

Nebuchadnezzar, king of Babylon, the pious and wonderful

king, the worshipper of the Lord of lords, the restorer of the houses of prayer and of the sacred treasuries, the eldest son of Nebopalassar, king of Babylon, I am he. The favour of Marduk, the great Lord, the chief of the Gods, the *celestial ruler* (?) hath given me this land and people to rule.

Moreover, the temple of Tara, which is the temple of the Sun, in the city of Senkereh, which from extreme old age had crumbled into ruin, and the interior of the edifice had fallen in heaps, and the *ussurati* were not. . . . . .

In my first year the great Lord Marduk commanded me to restore this temple. It had been scattered to the four winds of heaven, and the very foundations of its interior had been dug up and thrown about, in the search of its *ussurati*.

Then I, Nebuchadnezzar, king of Babylon, his chief worshipper, nobly determined to complete this temple. Upon its old foundation platform I made a *burnt-offering* (?) Beyond the size of the old platform I measured out much wider foundations, and I firmly built up the brickwork. There I built the temple of Tara, that noble temple, the dwelling-place of the Sun, my Lord, dedicated to the Sun dwelling in Beth Tara, in the city of Senkereh, the great lord, my Lord.

Oh Sun! great Lord! in Beth Tara, the dwelling-place of thy greatness, look with pleasure and benevolence, and in thy merciful kindness, upon these works of my hands! Abundance of long days, a firm throne, prolonged years to my reign, may thy sceptre confirm to me! And these thrones and towers, and *midili* and columns of the temple of Tara, which I have built at no mean cost, may thy divine power protect them!

No. VII.

A blessing is invoked, at the end of the last chapter of Daniel, on those who come to the end of 75 days (years) beyond the 1,260, viz., 1,335 days (or years); this addition to 1884 A.D. would range to 1959 A.D. If, however, God's choice of Israel dates from the call of Abraham, B.C. 1921, the succeeding three times 1,260 years would have ended in 1859 A.D., and the added 75 run on to 1934 A.D. From *either* closing date, however, must probably be deducted the $5\frac{1}{4}$ days in each

year by which our Julian year and the "vague" year of Egypt exceed the Hebrew year of 360 days, used by the prophets in calculating the "times." These extra days in the long period designated, of the choice and rejection of the nation, amount to 56 prophetical years; the date from the birth of Isaac would then end in 1903 A.D.

No. VIII.

Prof. Louth, of Munich, has just brought out a curious book, the contents of which will greatly interest Biblical scholars, with the title of *Moses—'Hosarsyphos Salihus Levites—Aharon frater Ziphorah—Debariah conjux Miriam—Bellet soror Elishebat—Elizebat Fratria.* Those names the professor finds on a monument discovered in Lower Egypt by Mariette-Bey, and which Dr. Louth believes to have been "Per ipsum Mosen abhinc annos MMMCD dedicatum." Whether this hieroglyphical inscription is read and explained rightly we shall no doubt know shortly from specialists.

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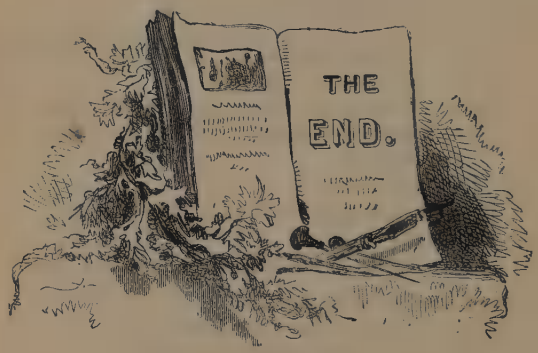
159 Assyrian Temple of Nimroud.
(Figure of Dagon.)
160 Pottery, Helmet, Bracelets, etc.
(Sargon Vase, Helmet, Lion-weight, and Lamp.)

161 Jewish Captives imploring mercy of Sennacherib.
162 Eagle-headed Human Figure (Nisroch).
163 Nimrod (the mighty Hunter).
164 King, in War Chariot (showing his royal umbrella).
166 King Hunting Lions—Religious Symbols.
168 Mounds of Nimroud—Transport of Winged Bull by the Assyrians.
169 Banquet of Wine.
170 Heads of Captives Counted.
(Two Figures presiding, and Two bringing Heads.)
172 Cruelty to Captives—Tongues torn out, etc.
173 Restored Exterior of Assyrian Palace.
(Human-headed Winged Bulls against Tower Walls.)
174 Archive, or Record-Chamber at Kouyunjik.
175 Eyes of Captives put out by the King.
(The Captives suffering Torture—one kneeling, two standing, held by the mouth.)



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